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CHRIST AND OUR COUNTRY; OR, NORTH AMERICA AS A FIELD FOR
CHRISTIAN WORK.

BY REV. GEORGE W. MILLER, D.D.,

Pastor Grace Methodist Episcopal Church, Brooklyn.

"THE FIELD IS THE WORLD." There is a vastness of thought and a grandeur of mission in the expression which stamps it as evidently divine in its origin. There is nothing local in Christianity. Its expansive power and commutative energies are necessary elements of its very existence. It is so essentially inherent and necessarily missionary that any elimination of this tendency must prove its destruction. In the consideration of this vast field for Christian work it is usually presented under two great divisions—the one as furnishing the home, and the other the foreign field. Without any desire to withdraw the gaze of the Church from the foreign field, I would have it turn more definitely and thoughtfully to the home field. Our own country has become a world, and no man can know its extent and needs.

In an article in the "Edinburgh Review," written in 1853, on European emigration to the United States, the writer closes with this prophecy of the future: "It cannot be doubted that, versatile as they are, they will soon give the same attention to art which they now give to more solid but less graceful matters. The incorporation into the community of so large an amount of emigration from continental cities, educated in art of design, and contributing by the pencil and chisel to the

national love of show, will hasten the result. When, in no very distant day, the prairies of the lake country and the valley of the Mississippi shall be peopled with fifty millions, gathered from all nations, but guided by the English race and governed by English traditions; when the slopes of the Alleghanies and the Green Mountains shall be covered with sheep and their valleys filled with the best bred stock; when the plains of the South shall be entirely devoted to the production of cotton (let us hope without the curse of slavery); when the higher and more delicate branches of manufacture shall have taken root in Massachusetts, and the mechanical arts found a firmer stay in Pennsylvania; when the white man shall have driven the buffalo from the fields which each setting sun shadows with the peaks of the Rocky Mountains; when cities shall fringe the Pacific, towns line the banks of the Oregon, and farms dot the surface of California and the valley of the Willamette; when skill shall have subdued the mineral wealth of Lake Superior; when commerce shall whiten every lake and ascend every river of the country, and shall carry its productions to every clime; when railroads shall unite the Atlantic with the Pacific, and bring every part of this vast nation into close contact with every other; when opulence shall have given a home to art in their cities, and literature shall have created the traditions they lack—what a spectacle may they not present to the world if, despising the allurements of ambition and disregarding the erroneous advice of interested leaders, they are content to reap the rewards of their peaceful industry and to enjoy the blessings which providence places within their reach!"

What a graphic picture of our progress! Scarcely a generation has passed, but already the prophecy in its main features has been literally realized. So amazingly rapid has been this modern migration of people, so extensively vast our national domain, so varied the features and industries of the various sections, and so attractive all parts of our vast country, that a mighty rush—an impetuous haste—to occupy it has taken place. Our population has drifted to us from every whither; we are become the delta of the world's confluent populations. The period of our infancy and poverty has

passed ; we are even now the richest, if not the most powerful, nation on earth. The conviction is spreading throughout the world that America is a nation of great destinies. And who that at all considers the democratic character of our institutions, reared, as a sublime example, in the face of all the doubting and jealous nations of the world, the heterogeneousness of our population, gathered from every nation under heaven, speaking all languages, but bound together by no common bond of historic associations, and holding the most diverse and antagonistic views of social, political, and religious institutions ; the undeveloped resources of our vast domain, the unparalleled activity and resistless energy of our wonderful mosaic of peoples, rapidly mounting to one hundred millions—who that considers all these unprecedented conditions of national life can fail to see that we have indeed a sublime mission to fulfill in history, and that we have urgent need of a deeper and broader, a more commanding and all-pervading, religious evangelism than any other nation that has preceded us ?

All these considerations constitute an appeal for Christian work in America which it would be criminal to disregard. The necessity is great and imperative. The times are ripe. The work is upon us. The very

FORM OF OUR GOVERNMENT

calls us to Christian work. Here, for the first time in the history of the world, a race of enlightened men and women, descended from the most civilized people of the Old World, fell heir to a virgin hemisphere. Under the light and influence of the best literature, the best politics, and the best religion the Old World had produced, our fathers came to America, and on fresh soil began our national experiment, as free in their work from authority and tradition as at the first foundation of society. The special advantage of our form of government lies where it is not always looked for—in our freedom from patriarchal supervision, political interference, and governmental dictation. It is not so much in what our political principles and order tend in themselves to do as in what they leave other principles and methods free to do ; it is not so

much what our government *is* as what it is not that constitutes its superiority over every other form of government. What our fathers meant by civil and religious liberty—those fundamental conceptions of their birth and their blood, those brightest gems in the Constitution of the United States—was the inalienable right of the people to use their own intelligence and their own methods in getting such good as was possible to them out of life and its environments, both human and divine, without passing beyond the necessary limitations of human freedom. They said, “We will have no lords to act as our political guardians; we will have no gentry to act as our ecclesiastical sponsors; we will not bury the people under the grandeur of a state built up in a concentration of the wealth of the country. The world has had enough of great governments, of powerful dynasties; we will present it with the spectacle of a great people capable of self-government.” They gave to the people a co-sovereignty over themselves, to govern themselves within the limits of wise and wholesome laws. Ours, then, is an experiment of free government with all history against us. Our fathers recognized that. While, therefore, they decreed the complete separation of the Church and State, they at the same time began to organize society around the meeting-house and the school-house. From these living and leavening centers they worked outward. They saw that only in the intelligence and virtue of the people was there any ground for confidence for the permanency of our free institutions; only a morally and religiously enlightened people is capable of being a free people. “Despotism,” says De Tocqueville, that keen-eyed and appreciative student of American institutions, “may govern without faith, but liberty cannot.” We must keep the school, and, above all, the Church, well to the front or perish. When Perier, the successor of Lafitte to the office of prime minister to Louis Philippe, was on his death-bed he said: “*France must have religion.*” The want of it has been her desolation, and may yet prove her destruction. The Æolian, Ionic, and Dorian leagues, the three Greek confederacies of ancient times, the United Provinces of Holland, and the Germanic colonies of later times, were all anticipations of our form of government, but they have

all perished for the want of an active, aggressive, evangelical religion.

America must have religion ; and we should be thinking and planning that she may have it more, and more. Our material and numerical growth, and the age in which we live, have thrust upon us many serious problems, that interweave themselves with society and government—problems that our times have to meet and settle, and which can be settled aright only in the light and under the influence of Christianity. When Père Hyacinthe visited New York, a prominent city pastor showed him through his spacious and elegant church. “How is it,” said the eloquent Frenchman, “you get these things without government aid?” “The people give their money,” said the pastor. “What! Gave all this of their own accord?” he exclaimed: “O, I see it now—God and the people! God and the people! As I have walked your streets and looked on your churches I have caught a new idea of your greatness. I see it all now—God and the people!” Yes, that is the secret of our past success and present greatness, and that is our only hope for the future. *Our form of government shuts us up to God and the people!*

Take a brief survey of the continental field which lies before us ; take a feeble measurement of the gigantic problems that await our solution. Look at these

ATLANTIC STATES,

with their crowding populations, their vast and varied commercial and industrial enterprises—these States which have given to us our laws, our institutions, our government. Is there no need for Christian work in all this region, stretching from the St. Lawrence to the Everglades of Florida? Never was there greater need than to-day. Much has already been done, but much remains to be done. Multitudes are unreached, unevangelized, and uncared for. The work is urgent ; calls for Christian charity and self-sacrificing devotion are constant and imperative ; wide fields are opened on every hand for enlightened liberality, practical philanthropy, and Christian work.

Especially are our crowded cities a wide and needy field for

the exercise of Christian zeal and liberality. The fact that our people are massing themselves in our large cities is in itself a menace both to our moral welfare and material prosperity. The rapid growth in the ratio of city to rural population is very significant. From one thirtieth in 1790 it has risen to nearly one fourth in 1880. Suppose the same ratio to continue, and it is easy to form some idea of what the proportion of city to rural population will be a century hence.

It is no use to talk against it ; to argue the superior physical and moral advantage of life in rural communities. The current is set. The rush cityward seems as resistless as the tides of the sea. We can put no limits to the possible growth of our great cities. The source of supply is as wide as the continent—as the world, indeed. The people will continue to settle in our cities with all the certainty of gravitation. Accepting the inevitable, it only remains for us to set ourselves more resolutely than ever to counteract and overcome those social and moral evils which grow with a rank and rapid vegetation in the heated atmosphere of our crowded and crowding cities. Here it is that we find ourselves face to face with mammonism—a state of commerce of which money is the motive, the means, and the end. But a commerce that is simply mercantilism is decay and death. Because the nations have too often made commerce an end in itself, it has not failed to make an end of the nations. Commerce should mean civilization. We stand before great overgrown, enmilled corporations and monopolies, many of which are simply big gambles—corporations that view their business transactions as impersonally as if they were an operation of nature—a land slide, or a flood ; a thing which we may regret, but which is outside of moral praise or blame. We stand face to face with the corrupting power and influence of an enormous governmental machine, so costly and with such vast monetary necessities that the management of it has become one of the largest of our trades. The politician was once a statesman, but now he is only a manager. He is a mechanic of the government. His business is to pull wires. He says, in spirit if not in words, “What are we here for if not for the offices?” A few general ideas and prejudiced opinions, a

quantity of unverified catchwords, at best two or three principles of civil law, no knowledge of books, but a vast deal of newspaper and street learning—such is the mental equipment of those who profess to govern, but who most certainly misgovern, our large cities. The politicalism of our cities is a backhold on barbarism. It is largely a government of the saloon, by the saloon, for the saloon. City politics have become the chief demoralizer of our national life.

Here, too, we stand face to face with that social canker of class isolation. In the city the rich are richer and the poor are poorer, and the gulf between them is wider than anywhere else. Our very "charities" have become an appalling element of our social system. So wretched has become the normal condition of vast masses of our city population that but for the charities of the rich they could not live at all. But while the poor are constrained by the hard necessities of their situation to accept these charities, the receipt of them engenders a fierce hatred against the state of society which binds them to this cruel and humiliating state of dependence. All the evils of an older civilization are fast accumulating and intensifying in our large cities—the gigantic and often unjust accumulations of wealth breeding extravagance and a reckless disregard of the poor on the one hand, and the increase of poverty breeding vice and crime on the other. Rome was ruined when her wealthier classes came to care only for their dinners and their fish-ponds, and when her poorer classes came to crave only idleness and largess of corn and national sports. All nations that have accepted that gross materialistic creed of "food and frolic" have rotted. Are we not tending Romeward? We must secure the thorough evangelization of our great cities or suffer a rapid deterioration as a nation. To make of commerce an honor and an agent, of wealth a handmaid and an ornament, of politics a purifier and a progress, lifting the brutalized classes out of the foul mud-bank of the liquor traffic, which is all the time rising up to smother them, and to hasten to blot out class isolation by making of all fellow-citizens and Christian brothers—that is the work which lies before us.

But it is to West and South that I would particularly direct

attention. There is nothing more wonderful in history than the growth of our republic westward—the steady overlapping of population from our older States onto the prairies. Why, the center of population will cross the Mississippi in a few years. Railroads have stretched out in all directions, and cities and towns have sprung up almost as the bursting bud opens upon our mountain sides and upon our beautiful prairies. Whole commonwealths, one after another, with governments and all the appliances necessary to membership in this sisterhood of free States, have sprung into existence. Look at the

MIDDLE WEST

—that section of our country whose center is near the Mississippi River, which already holds the balance of power in the land, and will, in the near future, become the ruling section of the country. How immense and immediate is the demand for Christian work in all this region. Think of its vast and, in some of the States, preponderating foreign population, with their corrupting and, in some instances, execrable manners; of its growing and demoralized cities. The “incorporation of so large an amount of immigration” has been the incorporation also of many and threatening evils—evils which are plants of foreign growth, but which find root-room in the unsettled conditions of the West. The nihilist of Russia, the socialist of Germany, the communist of France, and the dynamiter of Ireland have all taken root there. They contemplate a forcible subversion of the established order of society. Their hand is against every man, and every stable interest of society. They have no particular ill-will against the people they blow to pieces. Their philosophy regards these lives as mere ciphers to be canceled in working out their social programme. It is like one of the beneficent ends of nature. Individuals must suffer and perish as nature works out her will. That is the cold pinnacle of thought on which all these classes are pivoted. The cry is for “free rum and no Sabbath.” Our prosperity has largely resulted from our Sabbath observance. The Sabbath is ingrained into the very fiber of our national habits and character. But now the demand is that we sacrifice our *liberty* as a Sabbath-loving and Sabbath-keeping

people to their *license* as a Sabbath-despising and Sabbath-desecrating people.

The specific remedy for the healing of these infinite evils is that we bring to bear, in the most direct and practical manner, the nameless power of that Gospel by which all the mightiest energies of Christian heroism and civilization have been hitherto wrought out. We can only overcome these vast conditions of materialism and secularism and lawlessness by setting this whole section of our country face to face with God and the spiritual verities of the kingdom of Christ. Now that section of our country is like a huge giant, whose head is in the snows of the North, whose feet are in the tepid waters of the Gulf of Mexico, and whose either hand rests on the crest of the Alleghany or the Rocky Mountains. He will awake and arouse himself ere long, and shake the continent and shatter our most precious things, unless, with wise and generous care, we look after his evangelization.

Look now at the

FAR WEST.

Cross over the Laramie Plains and take up your line of observation in Utah, that Territory beautiful for situation, but cursed by one of the most horrible abominations of this earth—an abomination that is spreading like a vile blood poison into all the neighboring Territories, covering up its nameless villainies against the State and against society under the double seal of oath-bound secrecy and deliberate perjury, mocking at virtue and menacing the integrity of our national domain. At last the government, stung by intolerable shame and humiliation, has seized the knife and set about cutting out this social cancer. May its surgery succeed to the last root and fiber of it! But when it has succeeded the poison will still remain in the blood. It is not merely legislation, but *light*; not reformation, but regeneration, that is needed. You might as well legislate against the saline qualities in the waters of their great lake. Only the sun in the heavens can lift up these waters and purify them, and fling them out in refreshing showers; and only the Sun of Righteousness, set high in the heavens of Utah, can exhale the muddy waters of Mormonism and sweeten and purify this

foul peat-bog of vice and crime. The Christian teacher and missionary alone can lift up and save these worse than heathen people.

And now look northward into Idaho and the neighboring Territories, and southward into Arizona and New Mexico. What a vast empire is growing up here in the far West! Admiral Wilkes, speaking of the Puget Sound region, says :

“The country by which these waters are surrounded is remarkably salubrious, and affords every advantage for the accommodation of a vast commercial and military marine, with convenience for docks, and a great many sites for towns and cities. . . . Every facility is furnished for the erection of works for a great maritime nation.”

Our Territories cover as large a superficial area as our States. This great table-land of our continent abounds in agricultural and mineral wealth. It is rimmed round with vast mountain ranges, with gems in their crevices, gold in their veins, grain fields on their slopes, forests on their summits, and cascades that leap over their precipices, and, when the plains below are consumed by drought, the mountains, musical with running streams, come to their help, irrigating and making productive the otherwise barren soil. Into all this region our people are even now hurrying by the hundred thousand. The primary impulse to all this immigration is the precious metals. But mining is always surrounded by a spirit of speculating which easily glides into gambling. The whole temper and influence in these mineral-bearing States have been shaped and molded by the gambling element in human nature. As a consequence the eternal law of equivalents is largely set aside. Men learn to trust to luck. The law of the individual is out of all proportion to the law of society. All the evils that are incident to newly settled countries are to be found here in their grossest forms.

The need for wise and systematic Christian work in this region is doubly great when we remember that the facilities of public education are greatly limited. It is true Congress has donated public land liberally for educational purposes, but these lands cannot be made immediately available to this end. These Territories are the wards of the

nation. The guardian has made magnificent legacies, but in a shape which renders them largely unavailable until the ward is of age. But now is the time of greatest need, and the best educational period. Surely these hardy and adventurous pioneers who have opened up a wilderness to civilization, from the bosom of which they have extracted millions of dollars in silver and gold, which has gone into the circulating wealth of the nation, are worthy of being dealt with on a cash basis by the government in this matter of education. But they are not. The growth of population in the Territories has been so rapid that national legislation has not kept pace with their interests and crying necessities. Never before in any country was there such a demand for means and men as in the far West at this moment. To-day a waste ; to-morrow a village. The supreme necessity of the next day is a church and a school-house, a Christian missionary and teacher. The church as soon as the cabin of the pioneer, as the cave of the miner or the cottage of the settler—that must be our motto in all this region.

THE PACIFIC SLOPE.

And now cross the weird valley of the Humboldt, and drop down along the slopes of the Sierra Nevadas into that land of wonder and beauty which stretches southward and northward from the Gulf of California to the farthest limits of Oregon and Alaska.

This whole Pacific slope is suffering by reason of undigested nationalities. It is a want of the sense of human brotherhood that ails the Pacific States to-day. Shall Christian America acknowledge the brotherhood of the race? We have done it after a fashion in case of the Negro ; and now comes the Chinaman. God has set us face to face with him as he stands there in the sunset. He puts to us the questions: Is he your brother? Will you give him your sympathy and help? Will you share the great inheritance with him? Will you treat him justly? The question must be answered. Our present legislation on this question is in conflict with the traditional policy of our government from the beginning until now. It is also in conflict with the growing sentiment of hu-

man brotherhood, which is the high-water mark of our national civilization. Christianity, which teaches us how to substitute the spirit of human brotherhood for the spirit of nationalism, will furnish the only just solution of this question.

Look, then, at all these regions, these vast empires rising up, these great continental States swarming with towns and cities. Consider their present necessities, greater than all the churches can supply, and growing in magnitude every hour, and then say if our Protestant churches are up to the level of the hour and of the opportunity, and equal to the resounding call which God in his majestic providence is addressing to them, saying, "Go up and possess the land."

To the West these Atlantic States are bound by mighty bands—material, social, political, and religious. Their future concerns us. They are to hold a preponderating population. They are to be the dominant power and influence in the nation. What are these States and Territories to be? is the principal factor in the larger question, What is America to be?

Now is the time to fashion them. Society and public sentiment are in a transitory state. It is our supreme work to guide and give shape to public sentiment and to put the impress of evangelical Christianity on all these States. Thorough and systematic Christian work is the only counterpoise to the evils that are common to all newly settled regions; and the only efficient means of keeping before the minds and hearts of the young and enterprising men and women who have gone out of eastern homes the saving truths and influences that sanctified their childhood. The different denominations are engaged in a holy rivalry in their efforts to reach and evangelize them. Never before had our Methodism such a field and such an opportunity for the exercise of her peculiar genius and methods. I covet for our Church that she may stand in this work of western evangelization, the Colossus of opportunism—the unequaled exploiter of Christian power and influence from the East to the West for the advantage of all.

If Methodism and the other Protestant denominations of the land will not occupy it another church organization will. Brave, self-sacrificing, far-seeing men, firm in their faith, are

going all through the West. They understand the value of timely church occupancy, the permanency of first impressions. As a result, that whole region is mapped out and better known in Rome than in New York. Jesuitism! A country like this, which was founded by men who hated it as truly as they dreaded it; a country every line of whose history and every word of whose Constitution, is in antagonism to it; a country which has rebelled and rioted in its freedom from those hollow intrigues in which Jesuitism "lives, moves, and has its being," may be pardoned if for the moment it imagines that here at least such intrigues have no room. But in truth this very moment, when all that is free and generous and heroic in the great Catholic Church itself is succumbing, faint and dead in the constrictor grip of Jesuitism; when the great Empire State of the Union feels the first twist of the serpent's tail in the "Freedom of Religious Worship Bill;" when in all the States there is heard the demand for the division of the public moneys for sectarian schools, is not the moment for us to talk as if Jesuitism had lost its power, or no longer menaced the permanency of our free institutions. There are instruments in science that will weigh to the thousandth part of a grain, or measure to the fifty thousandth part of an inch, but there is no instrument delicate enough to weigh or measure the cunning of Jesuitism. Given a fair field and an open competition, and Protestantism has nothing to fear from Catholicism. The census statistics of the comparative growth of Protestantism and Roman Catholicism in our land are interesting and suggestive. The communicant members of the Protestant Churches have risen from 364,872, or seven per cent. of the entire population, in 1800, to 10,065,983, or twenty per cent., in 1880, while Roman Catholicism has risen from 100,000, or two per cent. of the entire population, in 1800, to 6,367,330, or twelve and a half per cent. in 1880.

Mark the great disproportion in the ratio of gain. Make whatever allowance we will for the greater growth of Catholicism by immigration, and contend as earnestly as we may for the certainty of Protestant ascendancy in America, these statistics prove conclusively that the Protestant Churches

have urgent need to summon all their forces of money and of men into the field. Protestantism will not drift into ascendancy.

THE SOUTH.

And now turn your gaze southward. See those dusky millions, the wards, in a peculiar sense, of this nation. On the 1st of January, 1863, a nation was born in a day, out of chattelhood into manhood. The civilized world applauded the deed. One of the brightest pages of our own and of human history was that day written. But we must never forget the great work that was that day rolled on the hearts and hands of the Christian Churches of this land. They were ignorant and defenseless, and situated in the midst of a population whose interests and education led them to strip the Negro of every attribute of manhood and womanhood. They were regarded as little better than the beasts that perish. They were denied the attributes and capacities of men. It was said in that evil time that the African belonged to those abject and degraded races of the earth that lay beyond, not only the farthest outposts of the Church, but outside the outermost verge and confine of civilization, whom no power could lift up into the intelligence of men and the purity of Christians. Yet these despised and despoiled Africans embosomed the capacity of the God image. Their progress in intelligence and morals, when they have been brought under the enlightening and purifying influence of the Church, is simply wonderful.

Methodism has won some of its noblest victories among these very people. But our work is not done, and it is hardly begun. There is the dark and growing evil of illiteracy. The census of 1880 shows that though nearly twenty years have passed since the Proclamation of Emancipation, there were 3,220,878 of the colored population of the age of ten years and upward who could not write—a number equal to the whole population of the thirteen original States. The illiterate whites numbered 2,255,460 persons of the same age. With all that the Church and State combined have done for the cause of education, the census shows that illiteracy in the South swells into vast and threatening propor-

tions. We cannot overlook the elements of infinite mischief that are latent in this black belt of ignorance. If this country of ours is to flourish it must, like a tree, flourish throughout the whole organism. We are one people and ordained to be one. It would be well, therefore, if, instead of spending all our strength in boasting of the Puritan root and stock, we would take more time to consider the state of the branches, for therein lies the true vitality of the tree. The demand is for churches and schools and a living ministry to fit these illiterates of the nation alike for citizenship in the republic and in the kingdom of God. As a civilized and Christian nation we seek to enlighten and Christianize those nations that are barbarous and pagan. As a nation we have external relations which give rise to corresponding duties. In what direction can we exert a wider and more beneficent influence than in the direction of the African race, which now for the first time in history is fairly coming to the front in the labors and self-sacrifice of heroic and devoted explorers and missionaries. The eyes of the whole civilized world are turned toward Africa. Our own intrepid Missionary Bishop, that unique man whose characteristics are all his own and whose history is without a parallel, William Taylor, is trying to realize that old idea of Christian missionaries in Africa—of a chain of missions across the heart of the Dark Continent. But, after all, we may yet have to learn that the directest road to Africa is through the heart of the African in our midst.

Looking, then, at all these sections and needs and perils of our common country, I do not hesitate to say that our home missionary work in its associated and related objects is without precedent in the demands of the hour and in ultimate importance. I believe in our foreign mission work with all my heart, but I think the time has come for a revision of a Church's method of possessing the world for Christ. For eighteen centuries the Church has pushed forward to a new front, leaving Christianity to die out in the rear.

The seven churches of Asia were but the types of multitudes that were to follow. Why, even now Christianity is only revisiting the scenes of its early struggles and the seats of its ancient power. Shall America be really and altogether

or only nominally Christian? Shall we put away this fatal precedent that has held for centuries together, and seek to make experimental and practical Christianity universal and abiding in our land? We can only do this in these unsettled and formative conditions, in this migratory population, and in this shifting and skeptical age by keeping our doctrines and life true to the teachings and example of the Son of God. Nothing but a firm belief in the supernatural and regenerative power of the Gospel will enable us to reach and save the masses. No mere formal, æsthetic, or diluted Christianity will enable us to do it. These all lack the right foundation of faith and the power of life and love necessary for this end. Our preaching and teaching must draw their life and power from the Absolute Truth Himself. Our theology, simple, fundamental, fastened alone to the Rock of Ages, must stand out like the firm oak's trunk, but not that trunk barren, rugged, sapless, but branching, virescent, symmetrical, inviting to its grateful shade, laden with foliage for the healing of the hurt of the nation, and with fruit for the nourishing of its mighty life.

If we would solve the problems of our country and our times we must resist and overcome those social and national evils which are the bane of the republic, destroying elements in society, and the prelude to decay and death. To do this we must put Christ, his teaching, his spirit, his example into the throbbing heart of the American people. Then the knottiest problems of political economy will solve themselves, the threatening specters that disturb our social peace will vanish, and God will set his bow on the retreating clouds. Herein lies our safety and permanency as a nation; for, as Kossuth says, "The era of Christianity, peace, brotherhood, the golden rule as applied to governmental matters, is yet to come; and when it comes, then and then only will the future of nations be secure."

In this survey of the field to be occupied and the alien forces to be overcome, I have purposely passed by the agencies and forces of an evangelical sort that are seeking to take possession of the land for Christ. My one aim has been to envision as clearly as possible, within the limits of an article, the field

itself and the complicated problems which its occupancy involves, with the hope of stimulating the Church to a more burning devotion and a more unquenchable zeal in the work of home missions. Jesus was first of all a home missionary. When he entered on his public ministry he began at Nazareth, where he was brought up ; and when he sent his disciples to evangelize the nations he said, "Beginning at Jerusalem." His method and manner should be our rule of procedure—to begin at the center and work out.

But I plead for Christian work in America not merely for the sake of America, but for the sake of all our work in all lands. Matthew Arnold says, "America holds the future." Our success as a free Christian republic guarantees the elevation of the nations below us in the scale of civilization. We have a mission with reference to the rest of the world. America is set for the evangelization of the world. The English historian, Mr. Green, says : "Whatever might be the importance of American independence in the history of England, it was of unequalled importance in the history of the world. If it crippled for a while the supremacy of the English nation, it founded the supremacy of the English race. From the hour of American independence the life of the English people has flowed, not in one current, but in two ; and while the older has shown little signs of lessening, the younger has fast risen to a greatness which has changed the face of the world. In 1783 America was a nation of 3,000,000 inhabitants scattered thinly along the coast of the Atlantic Ocean. It is now a nation of 50,000,000 stretching over the whole continent from the Atlantic to the Pacific. In wealth and material energy, as in numbers, it far surpasses the mother country from which it sprang. It is already the main branch of the English-speaking people, and in the days that are at hand the main current of that people's history must run along the channel, not of the Thames or the Mersey, but of the Hudson and the Mississippi." Then, arguing the continuing oneness of the English-speaking people in England, in Australia, and in America, he adds : "Before half a century is over it will change the face of the world. . . . What the issues of such a world-wide change will be, not even the wildest dreamer could dare

to dream. But one issue is inevitable. In the centuries that lie before the primacy of the world will lie with the English people. English institutions, English speech, English thought will become the main features of the political, the social, and the intellectual life of mankind." By parity of reasoning the primacy of the world in the near future belongs to America, as the "main branch of the English-speaking people."

Let us face for a moment the tremendous possibilities and responsibilities of our national future in connection with the world's future. When in 1776 the thirteen original colonies put forth that Declaration of Independence which proclaimed the birth of the nation, the entire white population inhabiting them did not exceed 2,500,000. The census of 1880 gives us an aggregate population of over 50,000,000; that is, the population of 1776 multiplied by 20. Now, suppose the same ratio of increase to be maintained for another century, and the mind falters under the effort of imagining what it is possible for this marvelous republic to be in 1980. It is hardly conceivable that the second century of American independence will be celebrated by 1,000,000,000 freemen. Yet that is the result of multiplying 50,000,000 by 20; and even then we should be less crowded than England is to-day. Anyhow, it is perfectly certain that a hundred years hence no such assemblage of men and women, speaking the same language, amenable to the same general laws and traditions and the same habits of education, thought, and feeling, will ever before have been gathered together on this earth, since men first began to organize into social and political unions, as will then occupy this continent. Why, the nations of the earth will have shriveled up before us. We are sure to be the dominant world-power in the future, and the question, What is America to be? is an integral part and the prime factor in the greater question, What is the world to be? In working for the thorough evangelization of America we are working for the evangelization of the world. We do not know what world problems, under the providence of God, are being developed and solved in this land of ours. We must take and hold America for Christ and his kingdom. My heart is in this work, and my faith is in it. What if the skeptic cavil? What

if the infidel rage? What if materialism and mammonism threaten to carry all before them into the ditch of a mere material and mechanical civilization? God has set his seal on the Gospel. The light is spreading. I see it rising higher in the heavens. Clouds sometimes dim it; still it shines. It is not yet perfect day, nevertheless the sun is rimming round and beautiful on all our horizon. Its glory is already on our hill-tops, and its effulgence will yet fill our valleys. Let all our local churches and organizations for Christian work, and all our connectional boards, gird themselves with divine power to take possession of the land.

In the mountain fastnesses of the far West, amid valleys winding beyond valleys, and ridges rising above ridges, there rises a great mountain. There, on the far horizon, that meeting-place of beauty and mystery, there have been plowed out by earthquake and frost two immense gulches crossing each other like the transverse beams of the cross. In the summer, when the snows have left the mountain side, and the tender green of the foliage and the sober brown of the rocky ledges appear, the snow and ice in the deep, cross-like chasm remains shining through the summer heat like a cross of alabaster set with diamonds. It is the mountain of the "Holy Cross." It is the most conspicuous land-mark in all that region. By it the traveler guides his way toward the mountain tops. Before ever human eye beheld the mountains of Colorado Christ had put his mark upon one of their highest peaks. There, on the ruthless front of the uplifted mountain side, God laid the mark of the cross, blazing, beam on beam, with such power to seize and hold the imagination and the heart as perhaps no other spectacle of nature on this continent possesses. Well, we must put the mark of the cross in a far deeper and higher and broader sense on all this land, on all our laws and institutions, and on the minds and hearts of all our people. America must be made to speak for Christ in all the coming ages, and to affect favorably the civilizations of mankind.

OUR SOUTHERN WHITE WORK.

BY HON. JOHN E. BRYANT, ATLANTA, GA.

The growth of the Methodist Episcopal Church at the South since the war, among both the white and the colored people, has been phenomenal ; and the South must be recognized as one of the most important missionary fields of the Church. As experience has shown that the white and the colored people develop more rapidly in Church work, and that more souls are saved when they have separate Churches and Conferences, the mixed Conferences, which we had at first, have been divided at the request of both white and colored preachers.

The necessity for the white work, its growth and present strength, and the importance of increasing its strength in every proper way, are matters worthy of careful consideration. It may be well, however, to allude to the wonderful growth of the entire work.

The secession of 1844-46 left the Church with a small membership in the slave States. But one Conference remained—the Baltimore—although there were members within the bounds of the Philadelphia, Pittsburg, Illinois, and Ohio Conferences. The Missouri and West Virginia Conferences were organized in 1848, and in 1853 the Kentucky and Arkansas Conferences. We had in 1853 five Conferences in the slave States, and three districts in the Philadelphia Conference, with 609 effective preachers and 107,748 white and 25,448 colored members. At the close of the war, eleven years later, we had five white Conferences and a part of two more, and two colored Conferences, in the Southern States, with 405 effective preachers and 74,984 white and 21,893 colored members. We had lost in eleven years 204 effective preachers and 32,764 white and 3,555 colored members. In 1885 we had in that section 16 white Conferences and a part of several more, and 16 colored Conferences, with 2,160 effective preachers, 431,516 members, and 4,991 churches, worth \$9,165,169, and 994 parsonages, worth \$944,153 ; also 5,112 Sunday-schools, 40,250 officers and teachers, and 312,369 scholars.

In eleven years previous to the close of the rebellion the Church lost in the South 204 effective preachers and 36,219 members. In twenty-two years since it has gained 25 Conferences, 1,755 effective preachers, 334,639 members, 3,979 churches, and \$7,528,629 in church property.

The white work is in two divisions—the Central South and the South-west. We have eleven white Conferences in the Central South, and members in other Conferences, and five and a part of two more in the South-west. In the Central South there are in the white work 779 effective preachers, 178,692 members, and \$5,931,835 in church property. In the South-west there are 324 effective preachers, 45,760 members, and \$1,385,223 in church property.

As the Church was practically excluded from all the South except the border States—Delaware, Maryland, Virginia, Kentucky, and Missouri—for twenty years, the States from which it was excluded may be properly called the “new Southern field.”

We have four border Conferences in the Central South—the Wilmington, Baltimore, West Virginia, and Kentucky—with 536 effective preachers and 127,526 members; and seven in the “new field”—the Holston (East Tenn.), Virginia, Blue Ridge (N. C.), Georgia, Central Tennessee, Alabama, and St. John’s River (Fla.)—with 243 effective preachers and 51,166 members.

In the South-west there are two white Conferences, and two districts in two other white Conferences, in the border State, Missouri—the Missouri, St. Louis, one district in the St. Louis German, and one in the West German, and a few members in other Conferences—with 238 effective preachers and 36,935 members. We have in the “new field” three Conferences—the Arkansas, Austin (Tex.), and South German (Tex.)—with 82 effective preachers and 8,826 members.

In the border States, in the Central South, the Church had in 1864, in the white work, 291 effective preachers and 68,256 members; and in the South-west 49 effective preachers and 6,728 members. In 1885 there were in the border States of the Central South 536 effective preachers and 127,526 members, a gain of 245 effective preachers and 59,270 mem-

bers ; and in the South-west 236 effective preachers and 36,935 members, a gain of 187 preachers and 30,207 members. The gain in the "new field" in the same time was, in the Central South, 243 effective preachers and 51,156 members, and in the South-west 81 effective preachers and 8,700 members. A total gain on the border of 471 effective preachers and 96,205 members ; and in the "new field" of 324 effective preachers and 59,856 members.

It will be seen that the gain in the "new field" in the Central South since the war has been nearly as great as in the border States ; but in the South-west the gain in the "new field" has been small, but in the border State, Missouri, it has been large.

The following tables show that the Southern white work continues to grow rapidly, considering the great difficulties to be overcome. They show the gains for 1883-84 and 1884-85, the last two years that the statistics are available. The St. John's River Conference was organized this year, and the statistics for 1886 have been obtained :

THE CENTRAL SOUTH.

BORDER STATES.

Conferences.	Membership.	Increase in two years.	Decrease in two years.
Baltimore	37,796	1,356	
Wilmington.....	31,534	1,235	
West Virginia.....	35,448	1,436	
Kentucky.....	20,505	2,907	
Other Conferences.....	2,240	
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Total membership.....	127,523		
Total increase		6,934—5.8 per cent.	

THE "NEW SOUTHERN FIELD."

Holston (E. Tenn.).....	21,279	700	
Virginia.....	8,011	624	
Blue Ridge (N. C.).....	5,913	876	
Georgia	3,225	87	
Central Tennessee.....	5,196	65	
Alabama	6,738	992	
St. John's River (Fla.).....	635	404	
Mississippi.....	169	...	
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Total membership.....	51,166		
Total increase		3,748—7.9 per cent.	

THE SOUTH-WEST.

BORDER STATES.

Conferences.	Membership.	Increase in two years.	Decrease in two years.
Missouri.....	16,628	486
St. Louis	15,681	1,175	
St. Louis German (St. Louis Dist.)	2,957	301	
West German (Missouri Dist.)...	1,598	181	
N. W. Swedish.....	71	...	
Total membership.....	36,935	1,657	486
Net increase.....		1,171—3.2 per cent.	

THE "NEW FIELD."

Arkansas.....	5,677	1,450
Austin (Tex.)	1,345	148
South German (Tex.)	1,657	53
Louisiana.....	71	...
Total membership.....	8,750
Total increase.....		1,651—19 per cent.

These tables show that they are mistaken who think that our white work in the "new field" is not profitable. They also show that the work in the Central South is much stronger than in the South-west. That is due partly to the influence exerted by the Baltimore Conference, which was true to the Church when the other Southern Conferences seceded, partly to the influence in the border States of the Philadelphia, Pittsburg, Ohio, and Cincinnati Conferences, but more to other reasons that should receive careful attention.

It must not be forgotten that the Southern Conferences seceded on account of slavery, that the Southern Church supported that institution with great earnestness, that its most influential preachers and laymen were among the ablest and most zealous of the Confederate leaders, and that the entire influence of the Church was thrown on the side of the Confederacy. It is, therefore, to be expected that the Methodists who believe in slavery and the Confederacy will remain true to the Southern Church, and that only those in the

South opposed to slavery and the Confederacy will unite with the Methodist Episcopal Church. A slave-holder was never permitted to be a member of the Baltimore Conference, and when the secession came that grand old Conference stood firm. "The people had received their complexion from the ministry;" so true is it that "the character of the people depends upon the character of the ministry."

Stretching from the Potomac almost to the Gulf of Mexico is a mountainous section that has been from the first inhabited by a white, non-slave-holding people, most of whom were opposed to slavery. The antislavery Methodists in this section were opposed to the secession of the Southern Conferences in 1844-46, and with great reluctance joined the Southern Church. During the war of secession they were loyal to the United States Government. From this section, including Kentucky, more than one hundred and fifty thousand white men fought in the Union armies. This element was very strong in West Virginia and East Tennessee, and from these two States more than sixty thousand joined the Union armies. In these two States our Church now has more than sixty thousand members. But this non-slave-holding white Union people are found in the western part of Virginia and North Carolina, northern Georgia and Alabama, and in Kentucky. In these States our Church has more than 100,000 white members, nearly all of whom belong to this non-slave-holding Union element, and the gain in two years has been 7,687 members. To properly understand the white work of our Church in the Central South these facts must be taken into consideration. There is much that may be said on this line, but it cannot be done at this time. It may, however, be said that our Church in this section has the support of the Union element and the bitter opposition of the extreme Confederate element. Although very much has been accomplished, very much more could have been accomplished if this people had received the support of the Church in their educational work. The North has given millions to assist in the education of the colored people, and but a few thousands to aid this poor but brave and industrious Union people, who were true to their country in the dark days of rebellion, to educate their children. Our Church has

done almost nothing to assist them in the education of their children

The Southern Church has opposed the white work of our Church in the South with great bitterness from the time of the secession of 1844-46 until now. Remembering the history of the two Churches, we should not be surprised. Before the war this opposition came from the pro-slavery element ; now it comes from those in sympathy with the Confederate cause, or from those who are influenced by this element. I assert that, as a rule, the men in the South who now oppose our Church are in sympathy with the Confederate cause, and that those who sustain it are now in sympathy with the Union cause.

When Bishop Clark reorganized the Holston Conference in 1865, the first Conference that was organized in the " new Southern field," he said to the loyal preachers who came back to the old Church :

Your love of country was well in harmony with your love for the old Church, . . . and as you have taken your place under the stars and stripes, you now take your places under the old banners of the Methodist Episcopal Church. . . . If we refuse to respond to the calls from East Tennessee and elsewhere—for the calls are from different parts of the South—the effect would be to leave to the men who have not been with the government of the United States in its fearful struggle against rebellion, the work of the reorganization of the Church. Now, if there is any class of men in the South who should take part in the rebuilding of the Church and the State, it is the loyal portion. I do not feel that we should subject them to this deprivation.

Thus the work of the reorganization of the Church was commenced by that great and good Bishop ; and upon that line it has gone forward among the white people in the Central South. Around the Holston Conference are the Virginia, Blue Ridge, Georgia, Alabama, and Central Tennessee Conferences ; in all 228 effective preachers and more than 50,000 members, who are as true to the old Church as any members in the North. They have come into the Church upon the platform laid down by Bishop Clark. If these men are properly sustained, they will become a power that will spread scriptural holiness over these lands, *and mold public sentiment aright*. Shall they be properly sustained ?

MISSIONARY SOCIETY.

METHODIST EPISCOPAL MISSIONS.

THE tidings from our mission fields indicate progress in each ; in some cases but little, owing to special difficulties ; in others there is a very gratifying advance. We here chronicle the latest information received at the mission rooms.

AFRICA.

The Liberia Conference is making some progress, though it is very slow. The outlook for Liberia is not very encouraging.

Bishop Wm. Taylor, with heroic devotion, is at work organizing new mission stations in Angola and on the Congo. On May 17 he welcomed on the steam-ship off Kabinda, Africa, 26 new missionaries. Three of these were appointed to Kabinda—Messrs Judson, Thompson, and Steele. Bishop Taylor writes, May 20 :

Miss Kildare is a teacher in French, and just the one for preceptress of our Mamba school, but I could not appoint her with a single man, so I appointed Miss Cliff matron and housekeeper, and Miss Kildare preceptress, with Brother Ai Sortore, superintendent of the farm and the farming department of our industrial school, Brother Benoit being preacher in charge, superintendent of the school and of the house-building department.

I have also appointed Dr. Smith, his wife and four children, to Nhanguepepo, also Brother and Sister Cooper, till they shall be prepared for fields that may be opened by the Lord. Brother and Sister Myers I have appointed to Dondo. Brother and Sister Elkins and eight young men will accompany me up the Congo. We have orders from the Congo State Committee in Brussels, to those in charge here, to give us and our freight free transit for eighty miles to the head of steam navigation of the Lower Congo. Thence we walk and men carry our stuff two hundred and thirty miles by land to Stanley Pool.

Writing June 11, Bishop Taylor says :

I will, on my return to Liberia a year hence, commence a line of self-supporting missions among heathen tribes in Liberia, to become purely

self-supporting in the space of a year or a year and a half. My stations in South Central Africa, commenced last year with a distribution of workers, are as follows : Mamba, back of Mayumba, two men and two ladies ; Kabinda, five hours north of the mouth of the Congo, three men ; in Angola, at Loanda, two men ; Dondo, three men and two ladies ; Nhangnepopo, four men, three ladies, and fourteen children (in school) ; Pungo Andongo, one man, wife, and daughter ; Malange, three hundred and ninety miles inland from Loanda, three men and two ladies ; leaving ten—nine men and one lady—to accompany me to the Upper Congo and Kasai.

CHINA.

The West China Mission has suffered from the destruction of the mission buildings at Chunking, by a mob, on July 1. A letter from the superintendent, Brother Gamewell, written July 2, says :

We have been passing through some trying experiences. A few days ago inflammatory placards were posted up all over the city saying that on the first day of the Chinese sixth-month—to-day—they were going to destroy our place in the suburbs of Chunking. We reported the placard to the official, and hoped there would be no trouble. Yesterday morning, however, the work began—a day earlier than appointed. By night seven places, six places mission, and the British resident's place, were destroyed. The Catholic cathedral was burned down, but most of the other places were torn down, as firing would have injured the whole city. In almost every case foreigners saved nothing but the clothing worn. There is cause for gratitude that no foreign life has been lost. The Roman Catholics are very numerous in Szechuen, and much hated. The riot, while including all, has been especially directed against them.

In the Central China Mission, the Philander Smith Memorial Hospital at Nanking, was opened with appropriate ceremonies on May 28. A most eloquent address was made by Col. Denby, the United States Minister to China. This was followed by a paper read by Rev. V. C. Hart, after which a collation was served to a party of thirty-five. Rev. V. C. Hart, writing about it on June 8, says :

The mandarins were seated according to rank, the highest nearest to the minister. It was pleasing to see a table, nearly forty feet long, surrounded by the highest officials of America in China, and a dozen of native officials, with a large party of missionaries. The mandarins were dressed in richest attire, buttoned and beaded, flowered and tasseled. There were eminent scholars among them, two of the highest grade, and one or two who speak very good English. The band, the first ever heard in Nanking, was made up of boys from the United States steamer *Marion*,

and they played during the dinner hour, to the amazement of hundreds gathered about the compound. After the good things had been disposed of, the officials were shown over the hospital. The size of the rooms and the Harvard wire-woven mattresses elicited frequent ejaculations of praise. The hospital was opened in a day or two for patients, and Dr. Beebe has had little rest since. The following Sunday he was summoned to save the lives of two ladies, wives of one of the mandarins who was at the opening of the hospital; they had taken opium, after a quarrel similar to that of Sarah and Hagar. The doctor succeeded in saving them. Yesterday 125 sick and diseased were treated.

Rev. John R. Hykes writes from Kiukiang, China, June 11:

On my last round of the Shiu Chang Circuit I received nine adults on probation. The previous trip I received twenty-eight on trial. Last Sunday I baptized a literary graduate. Col. Denby, the United States Minister to China, spent a day with us this week. He visited all of our chapels in the city, and looked through the Anglo-Chinese College. He expressed himself as much pleased with all he saw. He said to me that he believed our Church was doing the most and the best work of any Protestant society in China.

We have reports respecting Wiley Institute, at Peking, showing its prosperous condition, and that it is rapidly growing in popular favor. Rev. L. W. Pilcher is principal. Two or more capable teachers are needed, "willing to render earnest and effective assistance in this important department of mission work." If any of the graduates of our colleges and seminaries are ready to make Christian education in China their life-work, let them correspond with our missionary secretaries.

INDIA.

Rev. T. S. Johnson, presiding elder of the Oudh District, writes from Lucknow, India, July 13:

Brother Knowles has been among the simple people called the Tarus, and baptized six hundred persons. In village after village he baptized every man, woman, and child in them. Such a work has never been known in this part of India. Land was given, and a temporary church and school-building erected, by the converts. In several other places we have had converts. The native church here in Lucknow is really self-supporting. It pays its pastor, meets the current expenses of the church and Sunday-school, and last Sunday gave one hundred rupees as a missionary collection, and is fully up to its share of the "million" dollars. The English Church here will give at least two hundred dollars to the collection. We have hundreds of workers among the heathen, and need ten times as many. There are millions close by us who have never heard of Christ and

his great salvation. We want to *take or send* the glad tidings. You can comprehend the situation better when you remember that within the geographical bounds of my district there are not less than twelve million souls, equal to one fifth of the population of the United States, and not more than two thousand of the number are Christians.

Rev. E. W. Parker, presiding elder of the Rohilkhund District, writes from Moradabad, India, July 16:

There are many things in our work that can readily discourage. But if we will look at the triumphs of Christ's kingdom, there are enough to keep a man shouting all the time. The old structure of Hinduism has not been touched as yet, but we have driven the people out of it by thousands, and the leaders running on ahead have tried to build new structures to catch and hold the people for awhile. The fact is, there is not a beam in the old building that any intelligent Hindu has any confidence will hold much longer. It is said that while it is a good thing to convert and educate the low castes, this has no relation to India's salvation. The fact is that the entire fabric of society above will be stirred and whipped out of ruts into a new life that will awaken thought and lead to the results we want. Here at Moradabad we are holding salvation meetings in our church every evening. Outsiders come in large numbers and listen well. We are greatly cheered by the fact that night after night the people come just to hear the Gospel, and stay quietly listening for an hour.

Rev. J. M. Thoburn, Jr., writes from Calcutta, India, June 29:

In many instances in India Christian education has been turned against Christianity. At the great temple of Kali, here in Calcutta, some of the priests are educated men from one of the oldest mission schools in the country. The Hinduism of tradition and legend is printed and scattered wherever there are people to read, and infidelic writings are being put into the language of the people. The greatest need of India is the Gospel, and *then* education. I never realized how helpless in itself education was till I came to India. Here we have perfect illustrations of its weakness when alone, and its power when yoked with the Gospel. The grant-in-aid has been a healthful stimulus to the work in our South India Conference. The huge English church in Calcutta keeps three men in the field this year preaching in the vernacular, one in Hindustani and two in Bengali. Half of their support comes from the grant-in-aid.

JAPAN.

Our mission in Japan has been re-enforced by the return of Rev. G. F. Draper and wife, Rev. Julius Soper and wife, and Miss Holbrook, and the going out of Miss Rulofson and Miss Kaulback. Rev. L. W. Squier writes from Yokohama, July 22, that after the commencement season the pupils and teachers

in the mission schools hasten to the country for a much needed rest, while many of the pupils in the theological and biblical schools are detailed for evangelistic service. When he wrote most of the missionaries were seeking rest and health, and there were about one hundred cases of cholera each day in Yokohama, greatly interfering with mission work.

EUROPE.

Rev. Wm. Burt writes from Italy that at Modena the bigotry and intolerance of the priests increased the difficulties of the native pastor. At Milan he had been given 500 francs toward the rent of a more suitable place in which to worship.

The Germany and Switzerland missions have heretofore been united as one Conference. They will hereafter be separated, no doubt, greatly to the advantage of both.

Rev. D. C. Challis writes from Loftcha, Bulgaria, July 24:

Our congregations are recovering from their thinning out, caused in part by the war, and in some places the interest is decidedly increasing. The graduation of four superior young men from our school marks an era in our history. They all have been successful book-sellers, and are full of zeal for the Master. The entrance of these young men into the work has seemed to offer a favorable opportunity to move for self-support. It will cost from \$1,000 to \$1,200 to support the four single for a year. I proposed last week to the various circuits that they make an attempt toward supporting these young preachers educated on Bulgarian soil. The responses have been quite liberal, considering the poverty of the people, and from a fourth to a third part of the sum needed will be raised in Bulgaria. A commodious parsonage with a hall 18x26 feet has been nearly completed at Orchania.

SOUTH AMERICA AND MEXICO.

Bishop Fowler on his return from South America reports that our missions there are making steady progress, and our letters from Mexico give us the same information, but no special points of interest.

HOME MISSIONS.

From our Mission Conferences in the West come many letters telling of open doors where evangelistic work is greatly needed, and pleading for preachers and money. These urgent demands should press upon the conscience and increase the liberality of our people, and we call special attention to the article that follows this.

A MILLION FOR MISSIONS.

When this Quarterly reaches our readers probably only four weeks will remain before the fiscal year of the Missionary Society of the Methodist Episcopal Church will close, and it will be seen whether the Church has fully responded to the call for one million of dollars to meet the appropriations of the year just closing.

The year closes October 31, 1886. The reports received so far are encouraging, and many of the Conferences have reached the million-dollar line. Others are falling below it. Surely the need is so great that our preachers will everywhere do all they can to bring the collections up to the assessments. Let them see that a contribution for missions is secured from every member of the Church and congregation, and these gatherings from those who have hitherto been non-givers will enable us to enter the new year *out of debt*.

OUR MISSIONARY PERIODICALS.

We are hearing from many directions of the great value of our missionary periodicals in increasing the interest of our people in missions. If they can be introduced into every Sunday-school and every Methodist family, we shall see the result in largely increased collections. We urge the co-operation of our preachers in this.

The "Gospel in all Lands" when addressed to a Methodist preacher or Methodist missionary is only *one dollar a year*. The postage is an additional charge to subscribers in New York city and in countries beyond the United States and Canada.

If a Methodist preacher writes that he thinks it probable he can secure ten or more subscribers to the "Gospel in all Lands" at \$1 25 each, he can receive the subscriptions, and send the names and money as fast as received, and if he should not secure the ten subscribers, we will take the will for the deed.

Specimens of our three missionary periodicals will be sent free on application. Address "Gospel in All Lands," 805 Broadway, New York.

SUNDAY-SCHOOL UNION.

GERMANY.

UNDER date of July 24, 1886, the Rev. P. G. Junker writes from Bremen, concerning some of the difficulties in the way of Sunday-school work in that country :

You will find that during the year the total number of scholars increased from 21,569 to 22,509. In the same period the number of schools decreased from 426 to 417, and the number of officers from 1,710 to 1,673.

To explain this fact I mention that our Sunday-schools, during the last year, in many places were much opposed by the State Church. Pastors allied with magistrates endeavored to obtain a legal prohibition of our Sunday-schools. Some were closed temporarily because the teachers could not prove that they were by examinations qualified persons to teach in day-schools. They took appeal, and in some cases it was decided by the authorities that the applied law does not refer to Sunday-schools, so the closed ones could be re-opened.

In some new places our schools were closed under the pretense that the Methodists had no right to teach other children except those of their own members. A case of this sort that is known to the writer personally is not yet finally decided.

In other places the State Church organized Sunday-schools, and the children in public schools were forbidden under grievous penalties, to go to our schools, which in consequence thereof were broken up. In other places our Sunday-schools are prospering, and we hope that by the grace of our Lord they will bring more and more fruit for the kingdom of God. Year by year a great many of our Sunday-school scholars are converted, and promise to become useful members of the Church.

This petty persecution is no new thing in the history of our Sunday-schools in Germany. It has prevailed at intervals for years in many parts of the empire, while in other parts more liberal ideas are held. Our brethren there need our sympathy and our prayers for their success. They labor under peculiar difficulties, but they labor in faith. They have succeeded in arousing the slumbering State Church to the need of Sunday-school work. This is a great gain in itself. Let us hope that better times will yet come. Even now our people rejoice over the conversion of a number of Sunday-school scholars.

NORWAY.

Cheering words come to us from this remote northern land. The Rev. J. H. Johnson writes from Laurvig, July 2, 1886, as follows :

The statistical reports show that we have at present 48 schools, 437 officers and teachers, and 4,099 scholars, an increase of 597 scholars over last year. Collected for the Sunday-School Union, \$181. Our weekly Sunday-school paper, "The Children's Sunday Paper," had 3,150 subscribers last year. The blessed Lord is signally blessing the Sunday-school work of the mission, not only in our own Church and schools, but even in the State Church the indirect fruit of our work is apparent, for the Sunday-school work (which was an unknown thing in it until the mission work of our Church was begun) is now becoming more and more prominent.

During the past year we have struggled on in our work without asking any aid from abroad, but as help is greatly needed to aid some of our schools, and to organize new ones, the Conference at its late session in Fredrikshold, by resolution, directed me to ask the Sunday-School Union of our Church to grant us \$200 for the current year.

The Board at its September meeting unhesitatingly made the grant asked for. We call special attention to the fact noted in this report, that the influence of our Sunday-schools has been felt here as in Germany in arousing the State Church to action in behalf of the children and young people.

FINLAND.

Several years ago the Rev. B. A. Carlson, one of the most zealous and efficient of our missionaries to Sweden, went over to Finland and there founded a mission. He writes to us from Helsingfors, under date of June 29, 1886 :

The Sunday-school work is more promising than any other department of our labor in Finland. At its commencement it had much opposition, but the Lord was able to stay the hand of the enemy, and this effort has grown and developed in a manner that is wonderful. The statistics at present are as follows :

	Schools.	Scholars.	Teachers.
Helsingfors	1	158	15
Wasa	2	65	4
Gamlakarleby	3	170	4
Kristinestad	1	30	2
Forsby	1	15	1
Total	8	438	26
Increase	3	263	16

The age of the children varies from three to seventeen years. There are, indeed, some older persons visiting the schools also, as, for instance, at Gamlakarleby, where there is a man eighty years old who every Sunday receives religious instruction at our school.

In Helsingfors we have a whole class of grown-up people who are being taught together with the children. The Sunday-school at Helsingfors is divided into 13 classes, some Finnish and some Swedish. In the whole school we have 68 boys and 90 girls; 22 of both sexes are orphans.

Among the teachers that every Sunday teach at our school in Helsingfors, there is a clerk of accounts of one of the banks; and there is also a candidate for the Lutheran ministry. The last mentioned gentleman has desired in this manner to work among us in order to be initiated into the way of leading a Sunday-school.

Our circulation of books is slow, because our resources as yet are too small. We are in great need of Bibles, Testaments, and other religious literature in Finnish, Swedish, and some in the Russian language. Those Russians we come in contact with know and read Swedish, others are acquainted with Finnish. Those who know neither are chiefly staying but for a time in the country, being the officers and soldiers of the Russian regiments quartered here for a longer or shorter period, three years at the most.

The attitude of the present government of Russia toward evangelical Christianity is such that that of imperial Rome could hardly have been much worse; still the time of Russia will no doubt come in the good providence of God, and we mean to do what we can.

We have during the year distributed among children and older persons about 300 Bibles and Testaments, and nearly 1,500 little religious books and tracts. We have besides ventured to publish a religious monthly that has received the name of the "*Nya Budbarären*" (The New Messenger), in which the children have their own little section in every number. The little unpretending periodical has had success, and has been joyfully received by many.

It is interesting thus to note that Methodism is invading the realms of the Czar of Russia. Brother Carlson is a faithful man, and is laboring among an interesting people. Beginning with the children, there is hope that the Gospel preached may be productive of great good.

OUR WORK IN THE SOUTH.

Bishop Mallalieu in his labors in the South gives special attention to our Sunday-school work. In June he attended a series of meetings in Louisiana in company with the Rev. J. L. Marshall, the presiding elder of the La Teche District, the Rev. E. Lyon, and the Rev. S. Mitchell. The brother last

named uses the French language when necessary, and this was found of great service, as the meetings were often held among a French-speaking people. Crowds attended in every instance, the presence of the bishop adding interest to the occasion. The meetings were held in Washington, Opelousas, Lafayette, St. Martinville, Hubertville, Sorrell, La Teche, and Franklin, and were accompanied by great religious interest.

In connection with the revival work of these meetings our Sunday-school interests were brought prominently forward. The Rev. J. F. Marshall, in a letter to Dr. Gillet, giving account of these meetings, says :

The pastors were given special instructions in regard to the best methods in building up and managing Sunday-schools. Earnest efforts were made to secure a larger attendance of parents, local preachers, and other official members. At several places the children attended in good numbers, and assisted in enlivening the meetings by singing. We trust and believe that these meetings will result in the conversion of many precious souls among the children. While we are very grateful for what the Sunday-School Union and Tract Society have done in the way of donations, yet there is great need for more in this field of labors for such as Bibles, Testaments, library books, "Good Tidings," tracts, etc.

In connection with this, we give the report of Dr. Gillet, our agent for the South and South-west, presented at the September meeting of the Board :

Since the first of June I have attended and addressed 2 State Sunday-school conventions—those of Ohio and Minnesota—2 district conventions, 1 district conference, conducted 3 assemblies, held 8 local conferences, preached 11 times, visited 10 Sunday-schools, speaking to audiences on topics related to Sunday-school work 104 times. Have written 1,340 letters, and traveled about 5,000 miles in the States of Ohio, Indiana, Michigan, Wisconsin, Minnesota, and Dakota.

The assemblies were located as follows : 1. Island Park, Rome City, Ind., in the north-east corner of the State. Attendance larger than ever before. Average attendance at the popular lectures, 1,200. Sessions of the normal class in three grades. Intermediate, first, and second years, 48; average attendance, 84. 2. Waseca, located 260 miles south of St. Paul, and near the center of the State of Minnesota, east and west, July 1 to 16. Attendance good. Thirty-six sessions of normal class in three grades, average attendance, 50. 3. Mahtomede, near St. Paul, Minn.; average attendance, 300. Ten sessions of normal class, first year's course; average attendance, about 60. In addition to the first year's normal, I conducted the C. L. S. C. round tables, and had entire charge of all details of the programme of each. At Island Park and Waseca I was assisted in the normal work by

Rev. N. B. C. Love, of Upper Sandusky, Central Ohio Conference, and Rev. A. A. Wright, of Boston, New England Conference. In addition to the assembly and other work, I have kept up my correspondence with pastors and presiding elders in the southern field, and am able to report that at nearly all the District Conferences held in the South considerable attention has been given to Sunday-school work, and that in Tennessee a series of Sunday-school institutes has been held under the direction of Dr. John Braden and others.

Pastors and presiding elders continue to write of the beneficial results of our campaign in Mississippi. Rev. J. M. Shreveport, presiding elder of Okalona District, writes that at Jackson the Sunday-school membership has been more than doubled, and that throughout the district the interest has been greatly quickened.

OUR WORK IN THE NORTH-WEST.

The Rev. Dr. Coxe, our agent for the West and North-west, presented to the Board at its September meeting the following report of his work :

The first week in June I held a Sunday-school convention on the Dodgeville District, West Wisconsin Conference, at which I delivered three addresses, spoke at a children's meeting, and taught a normal lesson. A fine programme was carried out at this meeting, and marked interest shown throughout. The pastor at Dodgeville writes that the convention was of great benefit to the Sunday-school work in that section.

From Wisconsin I went to Dakota, where I held three District Institutes, on the Sioux Falls, Mitchell, and Huron Districts respectively. These gatherings were well attended, and characterized by deep spirituality and thorough devotion. Our denominational work was given prominence, and our Church theory and law fully set forth. At each of these gatherings I spoke on "The Oxford League" and on "The Work and Needs of our Sunday-School Union."

The month of July and a part of August were given to Assembly work at Siloam Springs, Arkansas, and at Bluff Park, Iowa. At each of these Assemblies I had entire charge of the normal work, and at the first I preached twice and lectured four times. At Bluff Park, the C. L. S. C. had one day, and the Recognition Service and Camp-fire mark the occasion as a red-letter day in the Bluff calendar. As these were both interdenominational gatherings, no prominence could be given to our denominational work other than as it came out incidentally in several normal lessons. Our Church theory in regard to Sunday-school work was brought out clearly and urged faithfully.

In August I conducted a Sunday-school Institute on the Grand Island District, North Nebraska Conference, and on the Sheldon District, North-west Iowa Conference. At each I lectured on "A Week of Sunday-school Work," and at the first spoke also on "The Oxford League" and

"Our Sunday-School Union," and gave two normal lessons. The evening following the latter meeting I spent with the church at Spirit Lake, Iowa, lecturing on "The Scope and Aims of the Sunday-school."

Owing to the extreme heat the work of the quarter has been very severe and exacting; yet I have not failed of an appointment, nor been disabled from duty for a day. I have traveled 4,500 miles; have delivered 68 formal addresses; have held two assemblies and six district institutes; have conducted a large correspondence in reference to our Sunday-school and tract work; have sought in every possible way—by circulars, by letters, by personal interviews—to stimulate the interests committed to my charge. I have specially aimed to push the Oxford League and its splendid organ, "Our Youth." Most of the difficulties which I am continually encountering arise from the lack of denominational loyalty. Union schools are prevalent in all the newer and more sparsely settled portions of our work. These usually give rise to a demand for undenominational "helps," because, first, they teach no distinctive doctrine; and, second, they are, it is alleged, "cheaper." This lax liberalism of sentiment and teaching is working harm to the future Church; and I have every-where insisted on fidelity to our own Church doctrine, discipline, usages, "helps," and literature, as the only ground of any true Christian union, as well as a condition of any permanent Church growth.

CHINESE SUNDAY-SCHOOLS.

Among the many Chinese scattered over our land there are a number of Sunday-schools, some of which are under the management of our churches, and their scholars are numbered among those reported in our statistics. Applications having been made from various sources for help in the work, the Board at its late meeting made an appropriation for the purpose of supplying in part this demand. With this grant we have purchased a number of copies of "readers" and "vocabularies" in Chinese and English.

Any Sunday-school that is connected with the Methodist Episcopal Church, and that has Chinese scholars, can be supplied with these books (provided the school is unable to buy them) on application to Dr. J. H. Vincent, 805 Broadway, New York. The application must be signed by the pastor, and should definitely state: 1. The name of the school; 2. Its location; 3. The number of Chinese scholars in it; 4. The number needed of each kind of book; 5. The amount raised in the congregation for the Sunday-School Union.

TRACT SOCIETY.

FRENCH TRACTS.

BISHOP MALLALIEU on removing to New Orleans became deeply interested in the French population of that great semi-European city, and of adjacent parts of Louisiana. With characteristic zeal and energy he began to devise plans for supplying them with religious literature. On his application the Tract Society made a grant for the purpose, and already more than thirty new French tracts have been printed and circulated to the number of over three hundred thousand pages. Much good has been accomplished, and greater results yet are looked for as the seed thus sown shall germinate.

TRACTS FOR PRESIDING ELDERS.

There is a series of tracts known as the "Presiding Elder Series," as they are designed to help the presiding elders in their special work. A set of these tracts was, in the early part of the summer, sent to every presiding elder in our Church, and was accompanied by a circular conveying the good wishes of the Tract Society, and asking for co-operation in our work.

From the letters received acknowledging the receipt of the tracts, we make the following brief selections as indicating the feeling of the presiding elders toward the Tract Society:

I highly appreciate the tracts to presiding elders. I have been helped by reading them.

This is a first-class series of tracts, and I hope it will be enlarged to include a great many features of our economy.

I have read them all, and shall make use of some of them for distribution in my large district.

The "Presiding Elder Series" of tracts, a set of which reached me just before leaving home, is a success. I have read them every one carefully, and with profit. Our presiding elders in the South need them.

I wish to express my thanks for the thoughtfulness of the Board of Managers of the Tract Society in sending out the "Presiding Elder Series"

of tracts to the presiding elders. Though I had read most of them, yet I appreciate the plan as excellent. I urge the tract work in the Quarterly Conferences and charges of my district. The Church ought to make more use of this arm of its service.

I am very much pleased with these tracts, and with the great progress made by our Tract Society in the preparation of this kind of literature. A good tract well placed may do a wonderful work. I am talking up the tract cause and the work of the Tract Society, and I hope that our Church generally will soon come to appreciate the power for good there is in the plan of a wide and persistent distribution of tracts that hit the mark, and may we soon have ten thousand pastors who know how to avail themselves of such helps!

We are glad to have the help of the presiding elders in doing the work for which our Society was organized. Their position is one of commanding influence, and may be made a great help to every church enterprise. There are those who think that the office is not a necessity in our Church, and it is sometimes said that "the presiding elder is of no more use than a fifth wheel to a wagon." These objectors are doubtless ignorant of what any wagon-builder could tell them, that the "fifth wheel" is a very important part of a vehicle, inasmuch as it is on this that the front axle turns, and without it the carriage would scarcely be able to get around a corner.

If the presiding elder enforces on the Quarterly Conference the importance of putting the right persons on the Tract Committee, and will insist on having reports from the committee, he may be a valuable helper in our work, and will also greatly help the Church. There are presiding elders who do this.

REPORT OF THE AGENT FOR THE WEST AND NORTH-WEST.

We have received the following report from the Rev. J. C. W. Coxe, D.D., of his work in the district assigned him :

The field of my labors for the quarter was in Wisconsin, Dakota, Iowa, Arkansas, and Nebraska. In June I attended a Sunday-school convention held in the Plattsville District, West Wisconsin Conference, at which I sought to bring our tract work to the attention of the preachers, and to urge upon them greater diligence in tract distribution. The best methods of tract circulation were discussed, and the value and place of the Sunday-school as a tract distributing agency brought out as fully as possible. This convention was followed by three district institutes in Dakota, held on the Sioux Falls, Mitchell, and Huron Districts, respectively. At each

of these gatherings the tract cause received due attention, and elicited much interest among all classes in attendance.

I had hoped for a fine meeting at Big Stone Lake—a representative gathering from the entire Dakota Conference—but the arrangements were imperfectly made, and the expected gathering did not occur.

From Dakota I went to Arkansas to hold a Sunday-school assembly at Siloam Springs. At this meeting, as it was inter-denominational, little opportunity was offered for presenting our distinctive work, save in private conversation with such of our preachers as were present. Several such conferences occurred, and will prove of value to the interests considered.

In August (4-11) I held a Sunday-school assembly at Bluff Park campground, Montrose, Iowa, at which only private and informal conferences on our tract work could be held. The same was true of two district institutes which I attended in August—one on the Grand Island District, North Nebraska Conference, and the other on the Sheldon District of the Northwest Iowa Conference. In both of these cases I had no part in making the programme, else the tract cause would have had a full and fair hearing.

I have traveled 4,443 miles during the quarter; have spoken to public assemblies sixty-eight times; have conducted a large correspondence pertaining to the interests committed to my charge; have sought to enlist sympathy and support, and to secure encouragement from the preachers and the press; and have lost no opportunity to promote an intelligent interest and co-operation in all our connectional interests; and this at no cost for incidental expenses to the societies which I represent.

OUR SPECIAL AGENT FOR NEW YORK CITY.

The Rev. G. H. Goodsell, who was appointed last spring special tract agent for the city of New York, has been laboring faithfully during the quarter, and is devising and organizing plans of work which, we doubt not, will be productive of great good. From his very interesting report, made to the Board at its September meeting, we make the following extract:

During the quarter the work has grown upon our hands, and presents a very encouraging outlook.

The summer months in this city are usually considered as not specially favorable for the prosecution of church work. During the heated term and the vacation period there is a scattering of church workers. Congregations thin out, and there is a general falling off in attendance upon all religious services, and a serious decline of interest in all church work. At this period of the year vacation is a factor that must enter into all our calculations, and from all appearances it has come to stay. Nevertheless, I am happy to say that our tract work has largely developed, and is constantly growing on our hands. Very encouraging results have attended our work. Your agent has secured the co-operation of quite a number of helpers, who are engaged in the work for the love of it. He

has set in motion certain agencies, which promise for the future a field of usefulness with ever-growing possibilities of expansion—hospitals, city prison, Blackwell's Island, Governor's Island, various city missions, surface and elevated roads. Secondly, Grand, Fulton, and South Ferries have been visited and our tracts circulated, also City Hall and Central Park on Sundays. Tracts have also been placed in the hands of expressmen and hackmen at Grand Central Depot. Several temperance meetings have likewise been supplied. All that part of the city below Fulton Street has been canvassed by two of our brethren.

Another district, bounded by Broadway, Canal, and Chambers Streets, has been canvassed; also, on the east side, portions of Canal, Grand, and Attorney Streets. In the last named district seven inmates of disorderly houses were induced by our lady visitors to leave their vile resorts, sign the pledge, and attend the Florence Night Mission. Two, at their own request, were taken to the Magdalene Home in Eighty-fifth Street. One of our tracts, entitled "The Story of Minnie to the Jail Chaplain," was largely instrumental in securing this result.

A great field has been opened at Castle Garden. Some of our most encouraging work has been done there. The field is apparently unlimited in opportunities for usefulness. I have obtained permission from the superintendent to visit and distribute tracts. The Romanists have a large mission building and chapel, and are zealous in their care of those of their own faith. Surely our Methodism should be equally energetic in caring for those who have a right to receive our attentions.

One of our Scandinavian missionaries at Castle Garden assures me that he values our tracts very highly and considers them admirably adapted to the work there. He has requested me to keep him constantly supplied. So important have I considered this work that I have opened an office at 25 State Street, that we may do for the English-speaking Protestant immigrants what the Romanists do for theirs. I have found so many open doors in our work that I have found it necessary to have associated with me an assistant. I have found just the kind of man in the Rev. James Mathews, a located minister and a member of Eighteenth Street, Brooklyn. Brother Mathews has had a large and valuable experience in mission work in this city, as superintendent of Phelps Mission, and in the employ of the Children's Aid Society. A few personal friends have aided me in his support, and with this addition to our working force we shall be able to greatly enlarge the work.

Since the first Sunday in July we have held open-air services in City Hall Park and at Roosevelt Street Ferry. These services have been well attended, and we know that good has been done. Our tracts, which have been circulated at every meeting, have been well received, and often eagerly sought after. In no case have they been offensively thrust upon people, or wasted by careless or indiscriminate giving away. All our workers give encouraging reports as to the manner in which they have been received. Many a "Thank you!" "God bless you!" "You are doing a

good work!" "Go on, I am with you!" have we heard from those who have received them. These greetings have been a part of our reward in doing the Master's work, and have stimulated us to increased exertions. With the divine blessing we hope to be steadfast, always abounding in the work of the Lord.

One day recently one of our workers stood at the corner of Broadway and Chambers Street distributing temperance tracts. A gentleman begged a dozen to give to the men in his factory. Another passer-by asked,

"Who backs up this free business?"

The distributor replied,

"God and the Methodist Church."

"That is all right," said he, "but who supports you?"

"God," was the answer.

"O then you think God has ravens, do you?"

At that moment, he tells us, he felt the blessing in his soul, and replied,

"Yes, when he can find an Elijah."

"Ah!" said the other, "I never thought of that."

At another time our colporteur stood not far from a man who was selling patent medicines warranted to cure all the ills that flesh is heir to. Our colporteur asked him if he could cure "heart-ache." He said,

"No; nor do I know of any thing that will."

He replied, "I can give you a cure," so he began to distribute his tracts and talk religion to the crowd that soon collected. The medicine man begged him to move on, as he could do no business while he was there.

While one of our distributors was preaching on the streets on a Sunday afternoon, a drunken man came and laid down at his feet and slept soundly all through the services. The preacher took his case as a text, supplying an awful example of the wages of sin. It helped to soften many hearts and prepare the way for the word of truth.

After my appointment to this agency, a copy of the report adopted by the Board of Managers, with regard to the advisability of appointing an agent, was placed in my hands. As I read it I felt overwhelmed with a sense of my responsibility growing out of the many duties therein enumerated. I said to myself, "I cannot meet the expectation of the Church." But I am thankful to be able to say that I have been able to touch all points therein scheduled.

We have put in circulation about one quarter of a million of pages of our tracts. This does not include the increased grants that may have been made to pastors.

We have received donations from outside persons for our work, as follows: 10,000 temperance hand-bills, "The Saloon Must Go;" 1,000 "Christ's Sermon on the Mount;" 500 "Words of Comfort"—Scripture promises; 1,000 "Parables of our Lord."

The New York Bible Society has agreed to furnish us with all the Bibles and Testaments needed for our work.

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, NO. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1884, ¶¶ 297 to 320. See also Report to General Conference of 1884; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE ASSISTANT CORRESPONDING SECRETARY, *Rev. W. A. Spencer, D.D.*, assists the Corresponding Secretary, especially in the field work.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

I give, bequeath, and devise to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

.....
.....
to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.

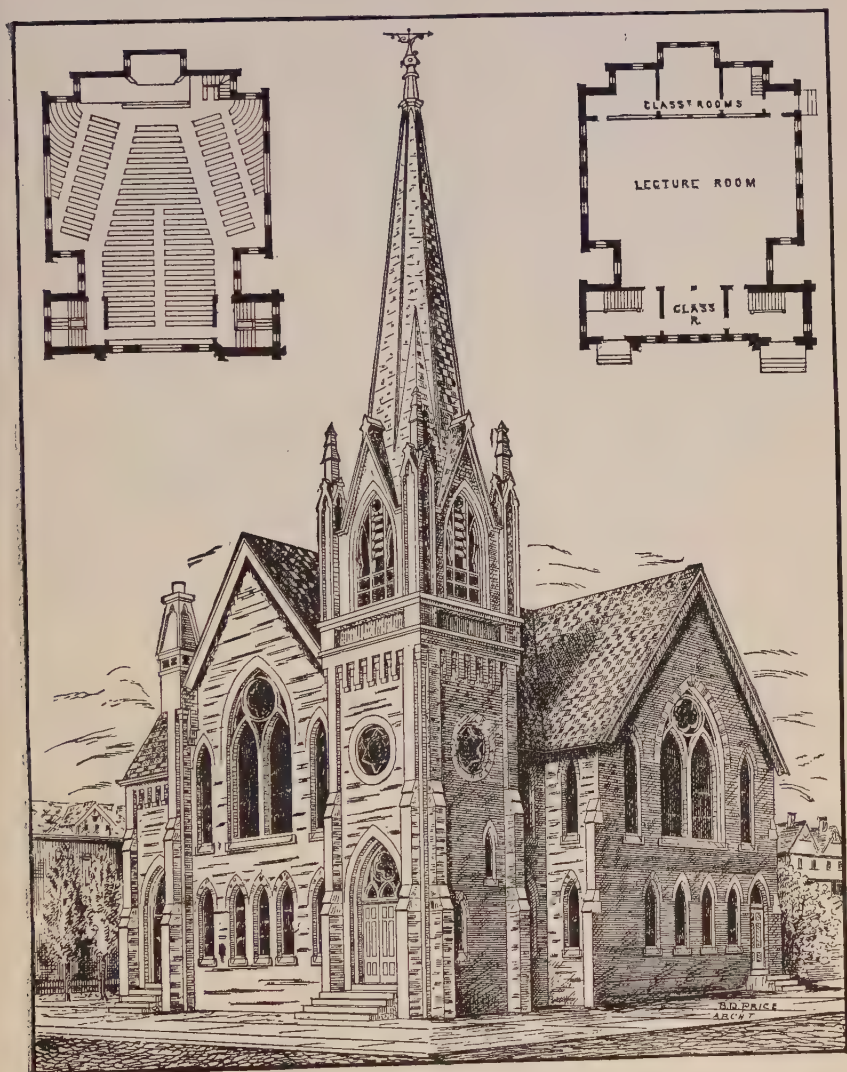
IMPORTANT ANNOUNCEMENT.

BISHOP SIMPSON, many years ago, expressed the opinion that a very large proportion of our church property is held by imperfect tenure for lack of conformity to State laws. An experience of nearly twenty years in dealing with churches and church property confirms this opinion. A careful examination of the laws of the several States and Territories shows great diversity as to important provisions touching the legal organization of churches, title deeds, etc. An acquaintance with all statutory provisions on this subject was absolutely indispensable to a proper performance of the duties devolved upon me by the Church, and it is equally necessary that those who have to do with the organization of churches and the conduct of their affairs should have the necessary knowledge of the law, and be provided with the proper legal forms to secure conformity to the laws.

To meet this necessity I have secured the assistance of a member of the New York bar, connected with one of the most able corporation lawyers of that city, and have made a careful collection of the laws now in force in all the States and Territories, and have prepared corresponding forms to secure everywhere the observance of law. I have also prepared a brief introductory chapter on the Relations of Civil and Ecclesiastical Society in the United States, and of Christianity to the American System; and on the Law of Trusts and "Charitable Uses." The book is now in press and will be an octavo volume, in law binding, of 500 or 600 pages. It will be ready for delivery in December, and will be sold *to those who subscribe for it at \$3*. I am compelled to print it at my personal expense or not at all, and will be under obligations to those who may realize the need of it if they will IMMEDIATELY notify me, stating the number of copies desired, and giving me their post-office address. I ask this that enough may be printed to supply the demand, and no more. I will then notify them when the book is ready, ask payment, and send it as shall be directed. Address

A. J. KYNETT,

1026 Arch Street, Philadelphia, Pa.



OUR MODEL CHURCHES.

THIS is a view of a two-story church, shown in our catalogue for 1886 as plan No. 17. The dimensions are 40x70 feet, with transepts added 8x40, as shown in ground plans, making in all 56x70; but the width across the front, includ-

ing the tower, is 58 feet. The first story is $11\frac{1}{2}$ feet from floor to ceiling, and provides excellent accommodations for Sunday-school and social meetings. The auditorium is 15 feet high at the side walls and $26\frac{1}{2}$ in the middle, having a plain raised ceiling. The plans provide for building in brick. Price, \$40. The building is estimated to cost, where labor and material are cheap, from \$10,000 to \$12,000.

OUR CATALOGUE for the current year shows a good variety of churches and dwellings, sufficiently described therein to enable any person to select what he wants, and giving full directions how to order. It also contains valuable suggestions "how to build a church," which, if carefully followed, will save a world of trouble. We have a good supply, and will gladly send a copy to any, who contemplate building, for the asking. Those who want it for any other purpose should inclose twenty-five cents to pay cost of printing and mailing.

Address

A. J. KYNETT, D.D., LL.D.,
1026 Arch Street, Philadelphia, Pa.

ARCHITECTURAL PLANS being now within the reach of all at a very low price, there is absolutely no excuse for building without them. Our architect devotes nearly all his time and skill to the preparation of church plans, seeking constantly to secure the best results at the least expense. Our facilities for furnishing superior plans, especially for churches of moderate cost, *are the best in the world*. Where other architects prepare plans for one church, ours does for a score or more. During the three months ending August 31 we sent out designs for 121 churches and 6 parsonages, making in all church plans furnished 2,460, and parsonage plans 83. Send for catalogue, order plans, and follow them strictly.

BUILDING WITHOUT PLANS is a folly which still continues to find illustration in expensive experience. We know a case in which a board of trustees, to "save the cost of the pictures," paid the builder, who led them into the folly, \$800 as a bill of extras—more than twenty times what the plans would have

PAPER IMITATION OF STAINED GLASS.

Equally adapted to large or small windows; large or small panes of glass. 850 churches have used it.

1886.—SEVENTH YEAR.

Hundreds of churches, offices, bath-rooms, etc., have our paper in use. We seldom get complaints of any kind and *never when the work is done by the ladies or the pastors*. A window papered by our method eleven years ago that has never been repaired is still good. *Our paper always sticks when directions have been carefully followed*. It is oiled and varnished after it is applied to the window. The oil makes it translucent and in drying it combines with the paste and makes a durable cement. As a substitute for sun shades or blinds it is perfect, and our experience is that it is more durable and better in every respect than cheap stained glass. During the past few years a number of new churches costing from \$5,000 to \$15,000 have used it.

We get many complimentary letters for which we are always grateful.

Rev. R. K. WAKEHAM, Ellicott City, Md., says: "*It is all that you claim for it, and more than one would imagine it could be before trying it.*"

Rev. W. B. BARR, Grove City, Pa., writes: "*The paper looks splendid and gives very good satisfaction.*"

Rev. D. L. A. DETZER, Huff, Indiana, writes of our paper: "*I put it on myself; I am very, very much pleased.*"

Rev. D. C. PLAMUT, Bismark, Dak., writes: "*Your paper received and put on. It looks finely.*"

T. C. DAVIS, Morehead City, N. C., writes: "*To my surprise, it pleases everybody.*"

Rev. J. G. LIEST, Kansas City, Mo., writes: "*The paper you sent us is all right.*"

Dr. J. W. O. JENKINS, Greenland, N. H., writes: "*I think it equal or superior in offices to real stained glass.*"

Rev. W. G. CONNOR, Georgetown, Texas, writes: "*Several years ago your house furnished the colored paper for the windows of our chapel, and I write hoping you have more of the same kind.*"

Rev. J. K. CARTER, Del Rio, Texas, writes: "*I have put it on and am thoroughly pleased with it. It is a grand success.*"

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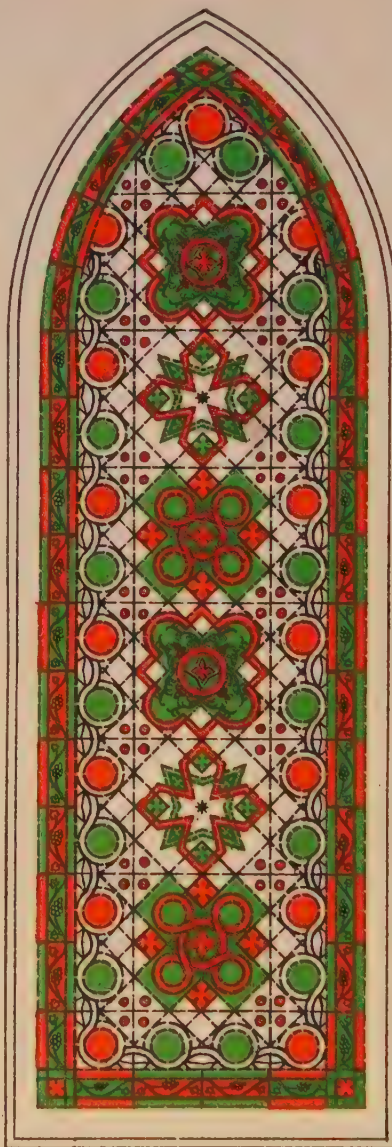
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Livermore,	"
National City,	"
Oakdale,	"
Ornville,	"
Pomona,	"
San Francisco,	"
Sonoma,	"
South Pueblo,	"
Fresno City,	"
Redding,	"
Ione,	"
Crescent City,	"
Willows,	"
Golden,	Colorado.
New Haven,	Connecticut.
Tolland,	"
Washington Depot,	"
Brookings,	Dakota.
Grand Forks,	"
Omaha,	"
Mandan,	"
Mount Vernon,	"
Watertown,	"
Ellendale,	"
Park River,	"
Wyoming,	Delaware.
Wilmington,	"
Imogene,	Illinois.
Ipava,	"
Iuka,	"
Medora,	"
Minonk,	"
Nashville,	"
Peking,	"
Hooperston,	"
Kankakee,	"
Hennepin,	"
Utica,	"
Bloomfield,	Indiana.
Galveston,	"
Greencastle,	"
Jamestown,	"
South Bend,	"
New Haven,	"
Sheridan,	"
Hartville,	"
Evansville,	"
Mitchell,	"
Belmond,	Iowa.
Carson,	"
Corydon,	"
Clearfield,	"
Elwood,	"
Ridgeway,	"
Sidney,	"
Tama City,	"
Des Moines,	"
Keokuk,	"
Missouri Valley,	"
Pella,	"
Red Oak,	"
Van Horne,	"
West Branch,	"
Agency City,	"
Sabula,	"
Edgewood,	"
Colesburg,	"
Camden,	Kansas.
Eureka,	"
Concordia,	"
Junction City,	"
Louisville,	Kentucky.
Sharpsburg,	"
Bastrop,	Louisiana.
Camden,	Maine.
Hartland,	"
Madison,	"
Davidsville,	Maryland.
Federalburg,	"
Rock Hall,	"
Elkton,	"
Hillsboro,	"



Carrollton,	Mississippi.
Appleton City,	Missouri.
Hamilton Station,	Minnesota.
Fullerton,	Nebraska.
Blue Springs,	"
Wahoo,	"
Seward,	"
Weeping Waters,	"
Atlantic City,	New Jersey.
Clayton,	"
Carlstadt,	"
New Brunswick (Cath.),	"
Evans Centre,	New York.
Mexico,	"
Buffalo,	"
Elmira,	"
Long Island City,	"
Fairfield,	"
Mount Vernon,	"
Livonia Station,	"
Silver City,	New Mexico.
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Morehead,	"
Jefferson,	Ohio.
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Fultonham,	"
Tremont City,	"
West Toledo,	"
Zanesville,	"
Germantown,	"
New Lyme Station,	"
New Matamora,	"
Pierpont,	"
Mt. Sterling,	"
Marietta,	"
Ottawa,	"
Cayahoga Falls,	"
Lilly Chapple,	"
Confluence,	Pennsylvania.
Dauphin,	"
Ennisville,	"
Greenwood,	"
Humboldt,	"
Lamb's Creek,	"
Luzerne,	"
Nesquehoming,	"
New Milford,	"
Sheakleyville,	"
Spragueville,	"
Woodbury,	"
Slatington,	"
Cooperstown,	"
Youngsville,	"
Providence,	Rhode Island.
Florence,	South Carolina.
Pelzer,	"
Murfreesboro,	Tennessee.
Nashville,	"
Chatata,	"
Union City,	"
Mossy Creek,	"
Austin,	Texas.
Georgetown,	"
Honey Grove,	"
Jefferson,	"
High Hill (Cath. Ch.),	"
Gainesville,	"
Fayetteville,	"
Salt Lake City,	Utah.
Manchester,	Virginia.
Chelsia,	"
Fairfax,	"
Mount Sidney,	"
Culpeper,	"
Jonesville,	"
North Ferrisburgh,	"
Mt. Jackson,	"
Martinsburg,	West Virginia.
Ellenborough,	"
Wheeling,	"
Baraboo,	Wisconsin.
Albany,	"
Superior,	"
Plover,	"
Richland Centre,	"
Colfax,	Washington Terr.
Tacomia,	"
Walla Walla,	"
Laramie City,	Wyoming Terr.
Evanston,	"

Havre de Grace,	Maryland.
Ellicott City (Cath. Ch.),	"
Miles City,	Montana.
West Portpoint,	Massachusetts.
Taunton,	"
Otsego,	Michigan.
Lake,	"
Flushing,	"
Petrosky,	"
Allegan,	"
Owasso,	"
Fairgrove,	"
East Saginaw (Cath.),	"
Big Rapids,	"

cost—and then within three years spent \$2,000 more to make changes which plans would have avoided.

We would suggest that our preachers preach or exhort on the subject, but in many cases they are themselves to blame. Within twenty-four hours a good, earnest-working brother preacher, who is engaged in building a church to cost about \$10,000, answers our inquiry as to plans, by saying that he had prepared them himself. Not an architect—not even a practical builder—and yet leads the way into an unwise expenditure of money in doing and undoing, to have in the end an unsightly, inconvenient, and perhaps unsafe building, a trial to the grace and patience of all who know how things ought to be done. Let novices begin on corn-cribs, and end there.

DR. D. B. BLAKE, of Cuero, Texas, writes concerning our plan No. 36, which they are using in that place, as follows :

Please let me say that we are delighted with this plan, and its strong, substantial appearance. The recent storm blew down great numbers of church buildings throughout this section (some just completed), and thereby our house is being closely scanned and criticised. The universal opinion is that it is good. A lawyer said at the laying of the corner-stone last Monday that it was the only house in town that was planned with any regard to science. Our builder is an excellent man, and is doing us an honest, faithful job. He too speaks in high praise of the plan. I hope many others will secure it.

STAINED GLASS, imitated in paper, continues to assert its superiority over curtains and shades. Some say, "Don't recommend it." Others say, "It is even superior to stained glass—looks as well, and gives more natural light." With no financial interest in it we say, take down your curtains and shades and ornament your old windows with it, or if you put in plain glass, cover it with this paper imitation ; but be particular to apply it as directed, especially do not allow it to freeze before drying, oiling, and varnishing, and do not allow it to dry in the sun. See advertisement of B. D. PRICE & Co.

NEW ENGLAND is a very important part of our common country, and has contributed more than any other section to the best civilization of the entire country. Its influence is

felt for good every-where—east, west, north, and south. If all are indebted to New England, it is no less true that New England itself is greatly indebted to the Methodism grown on its own soil by the self-sacrificing labors of the noble men who have made and maintained it, under great difficulties, as it is to-day.

Recently some of our truest and best men have been quite exercised in mind and with pen (a characteristic form of New England activity) over some unpalatable facts, revealed in figures collected by our brother, Rev. J. W. YOUNG, and printed in THE MANUAL, and thence put under the eye of New England by her own son, whom she has given to our general superintendency, Bishop WARREN. That a good explanation of the facts can be given may be cheerfully admitted by all. Let it be admitted with equal cheerfulness that with all that deserves commendation even New England may do better for our general benevolences. Study the statistical column of the General Minutes, which registers collections for the Board of Church Extension, and say, dear brethren, can you not do a little better?

REPORT OF PROGRESS TO SEPT. 1.—In each number of the MANUAL for this year we have reported to the latest preceding date. The statement for ten months of the current year, ending August 31, shows :

RECEIVED ON GENERAL ACCOUNT.

Conference collections.....	\$48,498 09	
Miscellaneous sources, bequests, etc....	14,620 13	
Interest on loans.....	18,485 43	
	<hr/>	\$81,603 65

RECEIVED ON LOAN FUND ACCOUNT.

Bequest.....	\$2,000 00	
Subject to life annuity.....	18,296 52	
Loans returned.....	29,800 55	
	<hr/>	\$50,097 07
		<hr/>
		\$131,700 72

A comparison of receipts with the corresponding ten months of last year shows an increase :

On General Account of.....	\$5,098 74	
On Loan Fund Account of.....	3,264 21	
	<hr/>	\$8,362 95

During the ten months ending with August 31 we have considered applications from 483 churches, duly recommended by their respective Conference Boards. Of these 93 were declined for various reasons, chiefly for lack of funds to the credit of the Conferences within which they were located, and 390 were granted :

Donations to the amount of.....	\$73,275 00	
Loans to the amount of.....	76,985 00	
	<hr/>	\$150,260 00

During the same period grants have been paid to 321 churches :

Donations.....	\$55,666 30	
Loans.....	68,685 00	
	<hr/>	\$124,351 30

The next two months of the fiscal year are our autumnal harvest, being the period within which the Fall Conferences hold their sessions. We have reason to hope that the good advance thus far maintained will be kept up to the end, and that the work of the current year will exceed that of the last. True, the boom for the "Million for Missions" is the great thing on which all are concentrating, and we hear little of any other cause in our Church papers, or elsewhere ; but the Church realizes in a good degree that "the whole is always greater than any of its parts," and that what we need is a regular advance along the whole line, an advance of every department of our work. We trust and believe that the final effect of the advance of our missionary collections to the "*million line*" will be to secure a more rapid advance of every other collection needful to the success of the Church in its great work. If five hundred young men shall be moved with a part of the million dollars missionary money to the frontier of our own country—which would be one of the best uses to which the increase could be put—they will need the churches which we help to build. Five hundred more frontier churches would be needed. Let the Missionary Society make the much coveted advance, and then let the command go from lip to lip and from heart to heart, *Advance along the whole line.*

KANSAS AND CHURCH EXTENSION.

No State in the Union has ever had a more remarkable or rapid growth than Kansas, or a more thrilling and romantic history. In no other has the Board of Church Extension done so much work, and nowhere else have the results been more satisfactory.

Over the plains of Kansas the advance guard of the army of liberty marched five years before the firing on Fort Sumter, and on its soil the battle was fought which checked the advance of slavery and prepared the nation for the final overthrow of that "sum of all villainies." When the war for the Union closed, it became the Eldorado of thousands of soldiers returning to the peaceful pursuits of life, and to bear honorable part in developing that central State of the Union. Here, too, was to be fought, against the saloon power, the first great battle for constitutional prohibition, and a victory achieved, the influence of which will, we trust, lead the nation to a higher Christian civilization, in which society shall be free from this great and hitherto unconquerable evil.

Our Church Extension work began when, at the close of the war, Kansas entered upon its marvelous career of material, educational, and religious prosperity.

On the 7th of May, 1856, in a speech delivered in the city of New York, Theodore Parker said: "In the year of our Lord 1900, there will be two million people in Kansas, with cities like Providence and Worcester—perhaps like Chicago and Cincinnati. She will have more miles of railroad than Maryland, Virginia, and both Carolinas can now boast. Her land will be worth twenty dollars an acre, and her total wealth five hundred millions of dollars. Six hundred thousand children will learn in her schools.

"What schools, newspapers, meeting-houses! Yes, what families of educated, happy, and religious men and women! There will be a song of freedom all around the slave States, and in them slavery itself will die."

It lacks nearly fifteen years to the end of the century, and yet his dream is nearly fulfilled. When the century ends, Kansas will have nearer three millions than two millions of

people ; will have a thousand or twelve hundred million dollars of property.

With a total area exceeding fifty-two million acres, at the close of the war in 1865, less than one acre in a hundred was under cultivation. In 1875 nearly nine acres out of every hundred were cultivated, and in 1885 twenty in every hundred were under the plow.

During the five years between 1865 and 1870 the crops were worth \$59,000,000. During the next five years they were worth \$125,000,000. The next five years yielded \$264,000,000, and the last five \$503,000,000. The total value of the crops for a period of twenty years was nearly one thousand million dollars.

The total products of the gold and silver mines of America during the presidential term of Mr. Arthur were \$312,000,000, and for the same period the value of the agricultural products of Kansas were \$595,000,000. The average annual yield in gold and silver of all the mines on the globe is \$208,000,000. The gold taken from the soil of Kansas now averages \$143,000,000. In other words, the soil production of Kansas are annually worth three fourths as much as all the gold and silver mines in the world.

The population in 1860 numbered 107,000 ; in 1870, 364,000 ; in 1880, 996,000 ; in 1885, 1,268,000.

In 1865 the value of all the property in the State was \$72,000,000 ; in 1875, \$242,000,000 ; in 1885, \$550,000,000.

In 1865 the school-houses numbered 640, valued at \$122,000 ; in 1875, 3,715, valued at \$3,742,000 ; and in 1885, 6,615, valued at \$6,704,000.

In 1865 the State expended for the support of public schools \$137,000 ; in 1875, \$1,478,000 ; and in 1885, \$2,997,000, and \$30,000,000 in less than a quarter of a century.

Our Methodist Episcopal Church had in Kansas in 1865 1 Conference, 21 churches worth \$79,500, 12 parsonages worth \$11,200 ; in 1875, 2 Conferences, 102 churches worth \$264,750, 73 parsonages worth \$57,900 ; in 1885, 4 Conferences, 450 churches worth \$1,128,806, and 236 parsonages worth \$193,640.

The timely organization of our Board of Church Extension,

at the close of the war, enabled us to enter this field promptly, and to assist largely in this marvelous development. During the twenty years of our work ending October 31, 1885, we assisted 420 of the 450 churches reported in our general Minutes. Aid was given by donations to the amount of \$71,413 84, and by loans to the amount of \$101,050. No figures can adequately express the degree to which this work has contributed to the moral, material, and spiritual prosperity of the State. These Methodist churches have been centers of power for every good word and work. When the Constitutional Amendment was adopted, forever prohibiting the manufacture and sale of intoxicating drinks as a beverage in that State, Governor St. John said that every Methodist church and every Methodist preacher was in line of battle for that great cause. No one can imagine that without their aid the victory could have been won. When we remember that such people as occupy the plains of Kansas, in seeking a new home, always look first after school and church privileges, we may form some idea of the extent to which Kansas is indebted to the work of our Church, with others, for her material, as well as moral and spiritual, prosperity.

In the beginning of 1865 Kansas had not one mile of railroad; in 1870 there were 1,283 miles; and at the close of 1885, 4,750 miles, and almost every county in the State is touched by some railway line. Four or five great trunk lines send out their branches in every direction, contributing to the development of the State and providing lines of trade for the ever-increasing population. It should be remembered that eighty per cent. of the soil is still uncultivated. There is comparatively little waste land. The settlers of older States, thirty to fifty years ago, moved in wagons over new roads and unbridged streams; those of Kansas travel in railroad trains along iron highways at the rate of thirty miles an hour, and fill up her vast plains with incredible rapidity. In north-western Kansas, penetrated by the lines of the Kansas Pacific and Missouri Pacific Railroads, the country is as yet sparsely settled, and there are thousands of acres of splendid land still unoccupied. In the southern half of the State, penetrated by an arm of the Missouri Pacific and other railroads,

the same opportunities for new settlements are afforded. The Atchison, Topeka, and Santa Fe Railroad, with its headquarters at the State capital, with a multitude of branches and feeders extending into south-western Kansas, opens an empire along its own lines. A single presiding elder's district on this road is equal in area to the Rock River Conference, and all is, in the strictest sense, missionary ground. Of twenty pastoral charges in the district of one young presiding elder—Rev. A. P. George—only three are self-supporting. Ten years ago the Wichita District was of like missionary character, with nine men as pastors; now it is the South-west Kansas Conference, with over one hundred pastoral charges, and eighty churches worth \$230,000. As the country is settled the imaginary line of "The Great American Desert" slips westward, and a new garden of Eden springs up literally to "bud and blossom as the rose," and the people are glad for the coming of our churches and preachers. What a glorious State from which only the saloon with its endless train of evils is to be forever excluded!

The geographical center of the United States is in Kansas. In 1800 the center of population was about ten miles west of the city of Baltimore; now it is about that distance west of Cincinnati, and is moving westward at the rate of fifty feet each day. The tides of the ocean, under the influence of a great satellite, are mysterious and majestic. These westward-moving tides of population, under the influence of unseen forces, have something far more mysterious and majestic. Like the glaciers of the North the population of a continent melts and moves slowly under mighty forces, beckoned westward by the beams of the setting sun. In 1900 the center of population will be far on toward the Mississippi, and before another century it will probably move on the diamond pivot at or near the geographical center. Let it rest in freedom and prohibition-loving, beautiful Kansas.

With less than one fifth of its soil under cultivation, and less than one fifth of the population it is capable of sustaining, what will the next century witness? It may be perilous to prophesy, but will there not be at least ten millions of people, and will not the gold taken out of its soil vastly exceed the

annual production of all the mines of this earth? A more important inquiry is, What will the character of her people be? Without doubt they will be :

1. Sober, industrious, prosperous. The destiny of the saloon in Kansas is fixed beyond recall. Let truckling politicians for a time continue to affirm that prohibition does not prohibit. Kansas has already proved the contrary, and will prove it for generations to come. The Christian character of the people now on their soil and their churches and school-houses put this beyond question.

2. They will be among the best educated people of the world. Her common school system is equal to the best. Her universities, under the care of the State and of the Christian Churches, will be worthy of her character. There are no infidel colleges, and can be none, to counteract the joint influence of Church and school.

We have purposely restricted attention in this paper to this one great State because of the object-teaching which is thereby best secured. Other States and Territories are of similar character, and a like glorious future awaits them if the Christian people of this country shall be faithful to their trust—*and they will be*. Missouri, to the eastward, is to be another Pennsylvania, with mines and furnaces producing untold wealth, and with the people fully redeemed from the blight of slavery but partially lifted a score of years ago. The Indian Territory, and Texas to the southward, has a history yet to be developed. Nebraska, along the northern border, will be a worthy sister State, and Dakota and the regions beyond will contribute their share of wealth and intelligence to the brilliant future of our great Republic, whose seat of power will rest in the valley of the Mississippi. Kansas will realize her indebtedness to the country for the many influences that have centered there to make that State what it is. Among these influences we rejoice to include that of the Board of Church Extension. Here four Conferences have already contributed to the general work of Church Extension nearly \$17,000, almost one fourth as much as has been donated by our Board to aid churches there, and has returned more than \$37,000 of the amounts loaned.

LASTING MONUMENTS.

This is the title of an article from the pen of Rev. William S. Freas in the "Lutheran Missionary Journal," concerning their plan for a Loan Fund for the Church Extension purposes. It shows such grasp and appreciation of the plan that we reproduce it for the readers of our *MANUAL* :

"I have erected a monument more durable than brass." So the old heathen poet fondly thought, and so he wrote concerning the creations of his gifted mind. To-day the language in which Horace's masterpieces are embalmed is to all, except the learned, an unknown tongue. The flashing gems which made his poetry sparkle, the weighty wisdom of his prose, the cutting irony and wit of his satire, under which his contemporaries winced, save by the student at his books, are entirely forgotten. It is the nature of monuments to decay. How strange that men will spend thousands upon the crumbling marble of the cemeteries, and neglect the only thing which has power to perpetuate fame. Every form of memorial, except one, must sooner or later perish. Good deeds are alone immortal

In our Church Extension work an opportunity is offered for attaining undying usefulness. Every dollar contributed to the Loan Fund of our Board is, so far as man's management can make it, a perennial and ceaseless blessing. Suppose one gives a thousand dollars to this cause. At once this sum is loaned out and put to work aiding some needy people in erecting a house of worship. Without this help they could never build. In five years or less the thousand dollars comes back to the Board again, for the loan is granted only for a limited period, and straightway this blessed money is sent out on another mission of love, and by its aid another beautiful temple of the Lord takes being and form.

Again the gift returns, and, without rest, is sent to gladden the heart, stimulate the faith, and cheer the flagging energies of some other struggling congregation of the Lord. While its donor lives his own eyes see the good his beneficence does; when he dies it continues the constructive work; after he has moldered to dust it still comes and goes like an angel of hope, and in the course of a hundred years this man's memorials crown hill and valley, and only God knows how many human souls have been blessed and lifted heavenward by his bounty. Eternity alone can show the full harvest of good gathered by the investment of a single thousand dollars in this good work.

If the Board had in the Loan Fund \$100,000, every year from ten to fifty new church edifices could be reared, additional to what now are built. Let men of wealth and lovers of our Zion consider this matter. Here is an opportunity to rear for themselves a monument which shall never crumble, and which in its holy influence and issue will survive the final shock that shall level all man's proudest handiwork. One who invests

his means in this good cause has far better right than Horace to say "*Exegi monumentum aere perennius*"—I have erected a monument more lasting than brass.

Thus, in 1886, our Lutheran brethren look forward hopefully to their effort to establish a Loan Fund. We cannot help thinking that their hopefulness is inspired, partly by the example of our success, as ours was at the beginning by the success of the Wesleyans in a similar movement in England.

In November, 1868, when the plan for a Loan Fund was before our General Committee, and we had as yet no experience with it, Bishop Kingsley said of it :

I am exceedingly well pleased with the Loan Fund feature of the Board of Church Extension. I can think of nothing that impresses me more favorably, or *as favorably*, as putting money into this Loan Fund, to go on repeating itself, and reproducing its blessings from age to age. *It don't stop simply with the first blessing. It helps build one church, and comes back with the glad tidings of what it has done, and goes again and builds, or helps build, another church, and coming back again says, "Here am I, send me," and goes again and again.*

The next year, in an anniversary address delivered in "Old St. George's Church," Philadelphia, BISHOP SIMPSON, speaking of this plan, when as yet we had only about \$12,000 in the fund, said :

I prize this Board not only for the aid it gives these churches in direct donations, but because in its organized capacity it can effect loans for them, and oftentimes the loan is just as valuable as a donation. A community rapidly growing needs a house of worship this year, but has not the means to build it. If, however, they can obtain a loan, a congregation can be formed, and means to return the loan may be forthcoming next year or the year following. Standing here in Philadelphia, I know more about its charities than those of the city you (the chairman, Bishop Janes) represent, or those of any city represented by my other colleague. But a little distance from us we have the Apprentices' Fund, established by the foresight of Franklin, for the purpose of aiding poor men to commence business. This fund has set up many a young man ; and not a few of the noblest men in this city have been enabled by it to enter upon a successful business career. The money thus loaned them they were soon able to return, and the fund has not only been protected, but has gone on enlarging ; and when the nineteenth century shall have passed away, and the following centuries shall succeed it, that fund shall still remain constantly increasing, and other young men shall rise to bless the noble founder for the aid it shall afford them in turn. Now, the Church proposes to do the same thing through the Board of Church Extension, and men of large

hearts and noble impulses are coming forward and contributing to the Loan Fund, one five hundred, another a thousand, and another ten thousand dollars. And it has this peculiarity—it helps a church in South Carolina to-day, and it soon becomes able to return it. Then it is loaned to a church in Nebraska, and when they repay it, it may help to erect a place of worship in the suburbs of Philadelphia; and so it goes on repeating itself and multiplying its blessings by the erection of house after house of worship for generations. And to-day, if we had a fund of ten millions of dollars to loan out, how many hearts would be blest, how many churches would be erected, how many congregations would be saved! We need this amount of money to-day, for the calls upon us are loud and urgent. And it does seem to me no nobler charity can come before the public mind than this.

Less than a score of years have passed away since these words were spoken, and although, as this fund was intended to supplement, not to supplant, the offerings of our people to funds available for gifts, we have not urged it upon the attention of our people, yet already it exceeds \$555,000, of which nearly \$400,000 have been returned and reloaned, in accordance with the plan upon which the fund is founded, so clearly discerned and described by these great men. Nearly every loan made from it, so closely approximating one million dollars, met an emergency as truly as a gift would have done, and although subsequent effort on the part of the churches aided in this way was necessary for the return of the loan with interest, few, if any, are the poorer for such effort. Nearly eighteen hundred churches thus helped can bear testimony on this subject. The history of our Loan Fund justifies this statement: those who have obtained loans, with a full purpose to return the money as agreed, have been truly benefited. Those have experienced trouble, and in some cases have even suffered injury, who have indulged the illusion that in some way payment could be avoided. Such are without excuse, for before taking the loan all are expressly notified that if accepted it must be returned as agreed.

Besides the nearly \$400,000 of principal of our Loan Fund which have been returned as stated, our receipts of interest, amounting to over \$177,000, have gone far toward paying all charges against this fund on account of life annuities. If we had been strict with all borrowers, without regard to circumstances, and had required them to be as prompt in payment

as we are in paying our annuitants, the interest received would have largely exceeded the annuities paid, but, having discretionary power in this matter, we have been lenient toward the unfortunate, who have suffered embarrassment in consequence of loss by fire, tornado, failure of crops, or other unforeseen and unavoidable calamity. Some think we should have been still more lenient, but we have learned that it is rarely quite convenient for a church to pay its debts, and that most of them have to feel, more or less, the pressure of necessity.

The administration of this fund has not been an easy one. It will not be in the future, though we are persuaded that the most difficult part of it is in the past. At the first many borrowers said, "O, it is a Church institution, and if not convenient to return the loan we will not be troubled." This delusion has been corrected, though in many cases it had to be done by legal process. The wise words of Bishop Simpson were spoken in the crisis, when some delinquent churches attempted to appeal to higher powers against enforced collection of amounts past due: "*Better,*" said he, "*break up twenty churches than destroy the power to build an hundred.*" When they found they must, the twenty paid and were not broken up, and the power to build an hundred is growing to a power to build a thousand.

Monuments are not built without labor, nor are they protected without care. Since our plan for "*Named Loan Funds*" was proposed nineteen years ago, twenty-five such monuments have been created. They are not silent marble or granite, crumbling under the touch of time; they are living forces working on, and to work on forever in a "kingdom which cannot be moved," and their work is recorded before the eyes of the living every year. They are not grave-stones in the cities of the dead; they are temples of God in the cities of the living. They are not adorned with fading flowers once a year by mourning friends with sad forebodings of a like charnel-house for themselves; they are garnished with salvation and thronged with cheerful worshipers, who are glad fifty-two holy days every year, when they say, "Let us go unto the house of the Lord," and who rejoice in a glorious hope of a higher worship in a temple not made with hands. Here, indeed, are monuments "more durable than brass."

SAMPLES.

We could easily make quite a volume giving samples of the work we are called to do and of the way in which we do it. We select only a few, as they come to hand, that our friends may see the nature and value of our Church Extension work.

ELTON MEMORIAL CHURCH, COLERIDGE, NEB., NORTH NEBRASKA CONFERENCE.—In July we received an application from Coleridge asking donation of \$250 and loan of \$350 to aid in building church in accordance with our plan No. 5 B, size 30x50. In a village of about 400 inhabitants, our church of eighteen members procured a lot 75x100 feet, and raised subscriptions amounting to \$800. There was no other church in the town, and they could not build without aid, so they applied to us.

A little while before, we received a letter from Mrs. Mary Messick, of New York State, saying :

I want to send you \$250 to build a church in some destitute portion of our land, to be called the Elton Memorial Church, after my sainted father, the Rev. John Elton ; born in 1800, and died in his forty-ninth year, of consumption. He preached Christ as long as he was able, and died away from home while attending a protracted meeting. I am the eldest of his nine children, all living except one ; and, ever since I heard Chaplain McCabe speak in P——, last winter, I have had a greater zeal in the cause of Christ than ever. I have been saving this money ever since. I have no special preference where the church shall be located. Please let it be where it is most needed, and my prayer shall be that God will prosper it in the years to come.

The trustees at Coleridge gladly accepted our offer to give them this money on the conditions stated, and have agreed to complete the church, without debt, other than a loan obtained of us, before the close of the present year. The church will cost \$2,200. Since being informed of the arrangement, Mrs. Messick has written us, saying :

Your letter and catalogue describing Elton Memorial Church is received. I am very much pleased with the disposition you have made of the \$250 sent you. I like the name of the town, and am gratified to have a church there in memory of my father. The picture and description show that the church is beautiful and convenient. I am so glad that I was able to send you the money. I am happier for so doing, and pray God to bless and prosper the church and the people. If God shall spare my life, you will hear from me again. I hope to do more for Church Extension.

ELDORADO SPRINGS, MO., ST. LOUIS CONFERENCE.—Early in the spring we received application asking donation of \$250 to aid this church. The town has a population of twenty-five hundred. Our little band of twenty members procured a lot 50x150 feet, well located, and raised subscriptions toward building of \$825. They had been planning to build for nearly three years, and this was the best they could do. We promised to help them provided they should first raise in cash not less than \$750, and agree to complete the church by our plan, No. 1 B, size 28x45, free of debt. The church would cost \$1,400. Thus encouraged, they worked earnestly, and by May 15 had \$1,000 raised. We forwarded the money May 20, and now clip from the "Central Christian Advocate" the following notice of their dedication:

We dedicated our church at this place on August 1, Brother William Jones officiated, preaching acceptably. We have now a beautiful chapel at Eldorado. The class, which numbered only fifteen members, and is comparatively poor, raised over \$800, the cost of the building being little less than \$1,400, of which \$250 are from the Church Extension Society. This is the only Methodist Episcopal church in Cedar County that I know of with the exception of an old log chapel at Herrimann.

COZAD, NEB., WEST NEBRASKA CONFERENCE.—With twenty members in a village of two hundred people, a lot one hundred feet square, centrally located, was procured and subscriptions of \$500 raised toward building a new church. At this point they applied to us for donation of \$250 and loan of \$300, which was granted on condition that they should first raise in cash at least \$600, and build by our plan, No. 20, of size 28x50. The conditions were complied with, over \$600 in cash being raised before our grant was paid. We now clip from the "North-western Christian Advocate" this notice of the dedication:

The church at Cozad, Dawson County, Neb., was dedicated Sunday, August 22. By the help of the Church Extension Society this village now has a neat church, sufficient for the present wants of the people. Through the center of the town runs the 100th meridian line, about which so much has been written by so-called scientific men, as marking the final end of all agriculture on this side of the Rocky Mountains. In spite of the warnings so loudly uttered in the States east of the Missouri River, this part of the "Great American Desert" has been settled several years by a thrifty,

God-fearing people, who have made homes for their families, and are now helping to build houses of worship. On this circuit our Church has over one hundred members, and this is the second house of worship erected in the two years that Rev. T. H. Thurber has been pastor. The people hope to build two more in the next two years. This neat frame house, with belfry and bell, cost about \$1,700, of which the Church Extension Society donated \$250 and loaned \$300 for five years. The services on Sunday were conducted by Rev. D. M. Ellsworth, late of Central Illinois Conference, now preaching at Delight, Neb. At the close of an excellent discourse the pastor called for \$450 to free the trustees from responsibility. The money was soon subscribed, and the church dedicated in due form.

PUGET SOUND CONFERENCE.—In this far-off little Conference our work has been growing slowly, but a letter, dated August 20, from Rev. J. N. Dennison, hitherto Corresponding Secretary of the Conference Board, indicates a large growth in the near future if the needful aid can be granted. Brother Dennison says :

I have the very great pleasure of telling you that the collections of Puget Sound Conference this year aggregated \$268, being \$38 more than the amount asked of us by the General Committee. This result was reached at Conference, when \$80 were raised in a few minutes at our anniversary.

Brother McNamee informs me that he has information from you that he can get \$250 for Squak Valley Church on conditions which he can and will comply with. This will result in planting a chapel in that new land.

We must have larger appropriations for the coming year. Not less than \$4,000 should be authorized for Puget Sound Conference. Give us a chance to do the work needed in this wilderness. At this Conference we report thirty-six churches instead of eighteen as in 1883. Pretty good increase, is it not? We ought to build twenty more churches within the coming year, and can do it if the Board of Church Extension can furnish the needed aid.

The General Committee, convening in November, will please take note of this, and say whether the \$4,000 asked can be authorized. Last year the amount authorized was \$1,300. To this we can make a few additions under the frontier plan, provided the friends of the frontier will furnish the extra amounts, and, provided further, that the people in Puget Sound Conference can build churches by our plans costing not less than \$1,250 each.

WAKEFIELD, NORTH NEBRASKA CONFERENCE.—In this case the brethren have had a long, hard struggle to secure their

church. We aided them by donation of \$250 and loan of \$300 in 1883, accepting their agreement to complete the church free of debt. After the most earnest efforts they found themselves unable to finish the church and pay for it as agreed, so further time and an additional loan of \$200 were granted. With this they were able to complete the church, and our Assistant Secretary, Dr. W. A. Spencer, had the pleasure of dedicating it August 1st, as the following from the "Central Christian Advocate" will show :

The Methodist Episcopal Church at Wakefield, North Nebraska Conference, was dedicated August 1 by Rev. W. A. Spencer, D.D., of the Board of Church Extension. This church was built in 1883, at a cost of about \$2,000, but failing to provide for the debt at that time it was not dedicated. The debt, \$500 and interest, has seriously embarrassed the church, and it was resolved to get rid of the incumbrance. The society is small and not wealthy, and many thought the required amount could not be raised ; yet the attempt was made, and in one hour \$595 63 were raised in cash and good subscriptions, and the church was dedicated free from debt. Dr. Spencer will long be remembered by these people for his work among them. A deep religious feeling prevailed throughout, and several penitents were at the altar Sunday evening.

POWAY, CAL., SOUTHERN CALIFORNIA CONFERENCE.—An application from this place asks a donation of \$400 and a loan of \$400 to aid in building church by our plan, No. 28, of size 28x50, ordered, as is proper, last June, preparatory to building. With twenty-one members and a population in the immediate neighborhood of over two hundred they hoped to erect this church with the aid asked—a building to cost \$2,200. In urging favorable action the presiding elder, Rev. R. W. C. Farnsworth, writes as follows :

I have known this church thoroughly for about three years, and have made a special study of its condition and needs. I want to state a few things which do not appear fully in the application.

1. We have had work in Poway for about eight years, during which time we have worshiped in a school-house. Recently that has been closed against us, and our services are held in an unfinished and inconvenient Good Templars' Hall, for which rent is paid.

2. There is only one church edifice within twenty-three miles, and that (a Baptist one) is so located as to be of little account. The population within ten miles is several times larger than stated in the application, which has in view the immediate vicinity.

3. The people are very intelligent, and are largely church-goers ; but they are very poor, having had a hard time with pioneer struggles, contested titles, and short crops. They are getting in better condition now, and their section of country is sure of increase and permanent prosperity, but they are still too poor to do much toward building a church until they have time to recover from their burdensome debts.

4. It is a very critical time in church affairs. We hold the valley now, and most of the people are pledged to help us in building, but it is well understood that if we do not build *now*, the non-Methodist population will unite to aid some other denomination to build. If we build *now* we shall unite and hold the people and greatly strengthen our cause. If we fail we are in critical danger of losing all we have done in eight years.

5. Poway is an important point in relation to other growing settlements which should immediately be occupied by our Church, and which can be much more successfully occupied after we get a good church building in this central outpost.

6. Every dollar asked for is necessary. Any thing less will greatly discourage the people—who, I know, are doing most heroically—and will imperil the whole enterprise. With the aid asked for I think success is sure. This is the most pressing, desperate, and meritorious case that I have presented to you for your consideration.

The people will wait with intense solicitude to learn the result of their appeal. I hope you will send them glad tidings as soon as you can,

I ought, perhaps, to have said that in this case it is necessary, for several reasons, to build a pretty good church, something better than a twelve or fifteen hundred dollar one. In no other way can we secure the co-operation of the people generally. I know this, for I have twice visited from house to house and canvassed the matter. *Help Poway!*

So we do as asked, requiring them to complete without debt other than our proposed loan.

Brother Farnsworth adds, as a supplementary statement :

I now feel warranted in saying that you may count on this Conference raising her full apportionment for Church Extension this year.

LOS ANGELES DISTRICT, SOUTHERN CALIFORNIA CONFERENCE.—Some time before forwarding the application from Poway Brother Farnsworth wrote us, in a general way, concerning the work on his district. The importance of greatly enlarged work in that country is very manifest. He says :

Church Extension matters are very active on the Los Angeles District, and the prospect is that they will continue so for an unlimited time. Great prosperity is attending the country and Church almost every-where, and now is our time to build churches and do a great work for Christ's cause.

I believe that at least *twenty* new churches can be and ought to be built on this district alone before the close of the next Conference year. All of these places are desirable ones. It pays every way to build churches in them. It is an imperative duty to do it.

We are in the lead in Southern California in churches, schools, wealth, people, enterprise, and benevolence, and we must keep there. To do so we must, like Joshua, be up early in the morning. There is a wonderful life and push here, and a steady, unabating stream of prosperity. New and substantial "colonies" are springing up in great numbers over a great extent of country, and *Southern California colonies never recede*. They have the essential elements of permanency. Bear in mind that my district is as large as the New Hampshire, Vermont, New England, and New England Southern Conferences, and will soon be itself one of the great and powerful Conferences of Methodism.

We are loyal to the Church along every line, and we are aiding grandly in the general work. We stand *forty-fourth* in the four hundred and twenty districts of our Church! We are doing better than ever this year, and by fall will take our place still nearer the head. I do not believe any district is making a more systematic, persistent, and generous effort for all the connectional interests than we are. The Church Extension and Missionary apportionments will unquestionably be raised in full. Our smallest and newest charges are in line.

We are very thankful for the generous aid of the Board of Church Extension. Its help is invaluable. Our policy is to build without debt, except as we may occasionally receive a loan from your Board. We encourage our people to pay as they go. So, for the most part, we are building neat chapels or churches costing from \$1,000 to \$2,500 each.

Our people specially need liberal aid, as their fruit industries do not bring much return for three to five years. To wait till the orchards pay is to lose our opportunity. It is best, easiest, and cheapest to build with the beginning of our colonies.

Under all the circumstances we are asking your Board for about one fifth of the actual cost of these economical churches, feeling that that is better than to try to build twice as expensively, and to ask for one tenth their value. We feel sure this is the better policy, and that for all concerned. I assure you no application goes in from my district which is not of genuine desirability and is not most conscientiously and carefully represented in the regular form. Some applications have recently been forwarded, and others will be soon. I hope they will be granted in full. There is no discount on a single one of them.

I do make a special plea for you to visit our Conference at its next session, and to remain long enough to see something of our country and work. *Please come!*

Please send me *twelve catalogues* of plans, *twelve blank applications*, and one copy of your *last Report*.

FREEDMEN'S AID SOCIETY.

DIRECTORY.

CORPORATE NAME: "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: METHODIST BOOK CONCERN, 190 WEST FOURTH STREET, CINCINNATI, OHIO.

WORK: THE MENTAL AND MORAL ELEVATION OF FREEDMEN AND OTHERS IN THE SOUTH.

Bequests of Money and Devises of Land: In giving money or devising lands by will or otherwise to the Society, let one of the following forms be used :

Form of Will in giving Money.

I give and bequeath to "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH," a corporation under the laws of the State of Ohio, the sum of

and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

Form of a Devise of Land to said Board.

I give and bequeath to "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH," a corporation under the laws of Ohio, the following land and premises, that is to say :

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns forever.

ANNUITIES: Many persons have money which they desire to appropriate to benevolent work, who need the income of it while they live. This Society will cheerfully receive such funds, and insure the payment of an annual income during the life of the donor, amounting to a legal interest. In this way an income is made sure during life, and at death the gift goes without diversion, as the donor desired.

A WORD TO PASTORS: Our pastors are earnestly requested to present the claims of this Society to persons in their congregations who may consult them, or to whom they may feel free to speak on the subject of disposing of their money or property for benevolent purposes.

REPORTS, TRACTS, Etc.: Any pastor or friend desiring reports, tracts, etc., giving information on the work of the Society, will be supplied free of cost on application to the office.

THE CORRESPONDING SECRETARY, *Rev. R. S. Rust, D.D.*, has charge of the correspondence and business of the Board of Managers. Communications should be addressed to him, at No. 190 West Fourth Street, Cincinnati, Ohio.

ASSISTANT CORRESPONDING SECRETARY, *Rev. J. C. Hartzell, D.D.* His address is No. 190 West Fourth Street, Cincinnati, Ohio.

TREASURER, *Rev. Earl Cranston, D.D.*, address, Methodist Book Concern, Cincinnati, O.

ASSISTANT TREASURER, *J. M. Phillips, Esq.*, address, Methodist Book Concern, 805 Broadway, New York.

OUR SCHOOLS.

THESE open this season with great promise, with a larger number of pupils, and those of more advanced acquisitions, than ever before. The teachers have returned from their vacations in improved health, and have entered more enthusiastically upon their self-sacrificing work. We have been fortunate in securing teachers of excellent qualifications at moderate salaries for our work in the South, and this can be accounted for largely on the ground of their interest in the elevation of this people, and their intense solicitude for the advancement there of Christ's kingdom. It has been a source of constant regret on the part of those administering the affairs of the society that they could not pay the teachers more liberal salaries, though the teachers have cheerfully prosecuted their work without complaint. So urgent have been the appeals for aid in the establishment of new schools, and in the enlargement of those already in existence, that the employment of the most rigid economy has been absolutely necessary in every department of the work.

We cannot speak in too high terms of praise of the interest taken by our teachers in the spiritual welfare of their pupils. The prayer-meeting, the class-meeting, and the Sunday-school are institutions recognized, attended, and loved by our teachers, who mingle with their pupils in these religious gatherings, and who do all in their power to lead them to Christ and a useful life. No more interesting and profitable social meetings are found in any part of our wide-spread communion than those connected with our institutions of learning, almost every one of which is annually favored with a precious revival of religion, in which nearly every student in it is brought to Christ. It is the crowning glory of our schools that they are nurseries of piety as well as of intelligence. Graduates trained in these, and imbued with the spirit and truth of our holy religion, are annually going forth among the people, to teach science, to practice the healing art, and to preach the unsearchable riches of Christ. Thus the elevating power of Christian education becomes active in the South through our society.

The influence of our educational work is beginning to be felt as never before. It has taken time to get our schools into

successful operation, and it takes time to carry pupils through a course of study from the primary to the higher branches of education. But they are now successfully doing it. Promising classes are now formed in academic and collegiate studies in our institutions, and a constantly increasing number of students are graduated from them each year. These graduates may be found in our pulpits, in our schools as assistants, and in the various professions of honorable employment, as their qualifications and the peculiar condition of society may allow. It has been the policy of this society to employ in its schools, as assistants, as many as possible of its graduates, those who have the qualifications and develop the spirit and enthusiasm so essential to a successful educator. This furnishes compensation for labor, remuneration for effort and expense in securing an education, and great encouragement and enthusiasm to the race.

Under such encouraging circumstances it is no time to falter in this grand educational work of our Church in the South, a work surpassed in far-reaching influence by no other, a work in which more good in a briefer period may be accomplished for the same money than in any other. Now is the time to make liberal investments in this educational work of the Church ; now is the time to operate these school agencies to the extent of their power.

We beg every pastor to present at his earliest convenience the claims of this cause to his people, and solicit for us aid to carry forward this important work with an efficiency and on a scale commensurate with its importance and magnitude. Help us, dear brethren, to make this year the most successful in results of any since God struck the chains from the limbs of millions of slaves, whom we are endeavoring to educate and fit for usefulness and heaven !

CLARK UNIVERSITY AND GAMMON SCHOOL OF THEOLOGY.

Dr. Buckley's racy letters, giving an account of his "New Invasion of the South," gave the readers of "The Christian Advocate" no little pleasure. The following selection, from letter No. 12, gives a view of one of the greatest schools under the care of our Freedmen's Aid Society :

The object of greatest interest to us was the Clark University, which we visited in the afternoon, being the guests of Dean Thirkield. What a change had taken place since our visit to the institution twelve years ago! Surely the change here is greater than the change in Atlanta. To give a description of Clark University, and make predictions as to its future, would require a large pamphlet, and could easily be expanded into a volume. Here we saw a system of instruction going on which cannot but make the candidates for the ministry intelligent, practical, and dignified men. It is difficult to express, without the appearance of extravagance, the satisfaction I felt with the methods and work here seen. Procuring some of the examination digests which had been used only a few days before, I saw that simplicity, system, and thoroughness marked them all.

The true method of instruction is to combine stimulus to reflection with the proper storing of the memory. The colored people are naturally fluent, and often eloquent. What they need is to be taught reasoning and accuracy in the classification and retention of facts. Both of these principles are regarded in the method of instruction in this institution. Having the privilege of addressing the theological students, I tested as far as possible the amount of their development by perceiving how far they could follow me into some of the nicer distinctions relating to public speaking.

I was then conducted by President Thayer through the institution, and permitted to address the entire body of students. Here, too, the spectacle was one greatly encouraging to all who have in view the preparation of the colored people for the highest civil and religious usefulness. My traveling companion delivered an excellent and spiritual exhortation, full of encouragement, to the students.

We were taken through the mechanical department, and saw those shops, and the work, complete and incomplete, in them, which were so highly commended in an elaborate article in "The Evening Post," a portion of which was copied into "The Christian Advocate." Then we traversed the grounds, entered some of the little houses which have been erected for the occupancy of such theological students as bring their families with them, and were peculiarly pleased with our visit to a building in which some six or eight of the young ladies lived as in a family.

Our old friend, the Rev. E. H. Gammon, whose intelligent and liberal donations have done so much for the School of Theology, and in whose honor it has been named, may, perhaps, be pleased to read the judgment which I gladly record, that he could not have made an investment which would promise more for the elevation of a race having unknown possibilities of development, which is inseparably connected with the present and future of this country, and for the interests of the denomination of which he was a useful minister until impaired health turned his attention to the business in which the providence of God has so prospered him as to make it possible for him to do these works in His name.

CENTRAL TENNESSEE COLLEGE.

BY J. BRADEN.

Very early in the history of the freedmen's work it became evident that there were two pressing needs which the Church should meet as soon as possible—competent teachers and intelligent preachers. For the first, the normal departments were organized in all our Church schools, and a noble work has been done in preparing thousands of teachers who are to-day teaching in city, village, and country hundreds of thousands of colored children. Much has also been done in biblical instruction. Whoever has spent any considerable time among the freedmen realizes how important this work is to their moral and religious culture. Most of the colored students preparing for the ministry have needed the common English studies as an essential part of their preparation, in order that they might read the Bible, Discipline, and hymn book passably well. Hundreds have been helped to accomplish this much and have made useful ministers. Others have done a little more, and have taken additional studies, so as to be able to teach school as well as to preach. The real theological work has been mostly confined to the Bible, and the course of study for preachers with reference to aiding them in their Conference studies. The work of instruction in this department was at first done by the president, but as his work increased it was shared by other members of the faculty.

In 1883 Dr. Rust secured the services of Rev. D. M. Birmingham, A.M., B.D., of New York, as dean of the theological department. He entered on his duties with enthusiasm, and was rapidly organizing the work, when in consequence of sickness in his family he was compelled to resign before the close of the year. The next year Rev. R. W. Keeler, D.D., of the Upper Iowa Conference, was invited to take charge of the department. He entered on his work in October. He has during these two years worked most earnestly and successfully in teaching the Bible and such other theological studies as seemed necessary. Most of the work of the students has been with the Bible and Discipline, because they needed to study the common English branches. The work done by Dr. Keeler, in teaching how to study the Bible, how to prepare sermons, how to administer discipline, how to visit, how to work in the Sunday-school, etc., has been most important, and results are already seen in those who have attended his instructions. There were forty-nine different students in this department the past year; the needs of the work demand that there should be double that number. Never was there greater need of preachers who, in addition to a knowledge of the common English studies, know something of Bible doctrines and teachings.

Most of the candidates for the ministry among the colored people of the South will get their theological training for years to come in connection with their common English studies, or will enter the Conferences without any theological training. As much as it may be desired, comparatively only a few of the colored young men will take a regular theological course after completing their academic studies. The Conferences are needing

men with fair English education so much that all who have this training are eagerly taken and assigned to appointments, and presiding elders and churches say, "We cannot spare these young men to go to school." Dr. Keeler has also carried on the organization of the pastors' class, so that now over one hundred pastors are studying at their homes and receiving by correspondence such helps as may be practicable, and passing written examinations on the works they study. Important as the work of this department is to the future success of our Church, it is in danger of being greatly crippled, if not rendered entirely inefficient, owing to the lack of support for instruction.

After an observation of nineteen years in connection with this school and our colored work, it seems to the writer that there is no more important work for the success of our Church than to press this matter of ministerial training. Our colored brethren have advanced, made wonderful progress, but it must be remembered that when the Methodist Episcopal Church was reorganized here, twenty years ago, many of our colored preachers could not write, and some of them could not read intelligibly. They have had a long journey, and have done well, but much remains to be done in view of the fact that in most of our colored congregations there are young people of intelligence, and the preacher must at least keep up with the people. The preacher who was acceptable ten years ago in many congregations will not be acceptable now, unless he has kept up with the increasing intelligence of the congregation. Hundreds of intelligent, pious men are needed for our pulpits among our colored membership. They cannot all go through regular courses of study in college and then to the theological seminary, however desirable this may be; hence we must give them theology, at least the elements in Bible study, while they are mastering the common English studies, and then, when practicable, a more extended literary and theological course.

During the past year the enrollment reached about 450 in all departments from sixteen different States and Territories. This is the largest number enrolled in any one year since the school was organized under its charter. Of these 31 were in the preparatory and college classes, 95 in the normal class, and 258 in common English and model-school studies. There were 49 enrolled in the medical class, the same number in the theological, and 10 in the law class. There were 3 graduated in the college course the past year, 1 in the scientific, 1 in the academic, 2 in the normal, 1 in the theological, 4 in law, and 10 in medicine. The average attendance has not been over half of the entire enrollment, the poverty of the students being the great cause. They have the means to stay only a short time. Some come expecting to remain only one or two months, others longer, but comparatively few can remain the whole session. The result is that few complete any course. At present the standard of qualifications of colored teachers is quite low in most of the South, and the fact that they can get a certificate to teach at all is quite satisfactory to many. Then, too, most of the advanced students are

also advanced in age, so as to think they must get settled at their life-work.

Marriage usually ends the school life. The graduates of the different departments are usually successful in their fields of labor. The normal students have made a most excellent record as teachers in all the States where they have taught. The classical graduates have been teachers in colleges, seminaries, high schools, and preachers, lawyers, editors, and doctors. The graduates of the theological department have filled the office of presiding elder, and all are filling important charges in their respective Conferences. The lawyers have entered on their work, and have had successful trial of their ability to cope with members of the profession with lighter skins. The sixty-two doctors from the Meharry medical department have been successfully practicing in eleven different States. They have the co-operation of the profession wherever they have located. Thus far nearly all the graduates have been Christians. Many of them are active workers in the Church as office-bearers, and intelligently fill these places, proving that they are just as capable of business action as others.

In many of these official boards where our students are laboring, the affairs of the Church are just as intelligently handled as is usual anywhere. No one can possibly estimate the influence for good of these thousands of students going out from the schools founded by the Church and sustained almost entirely by the contributions of the Christian people of the North. No money has been expended by the Church that has brought back richer temporal and spiritual results. These students are generally industrious, the reverse being the exception. They are getting better homes, and making better husbands, wives, and citizens. They are more intelligent Christians. Their pulpits are on the whole better supplied than ever before with intelligent Christian preachers, and this result has been brought about, under the divine blessing, by these Christian schools, taught by Christian teachers from the North. Dr. Haygood, in "Our Brother in Black," page 150, speaking of "Yankee school-teachers" in Negro schools in the South, says: "Would qualified Southern men and women have taken these places when the Northern teachers came? Would they do it now? Not generally, though some of the best would, as a very few of the best have begun to do. Suppose these Northern teachers had not come, that nobody had taught the Negroes, set free and citizens! The South would have been uninhabitable by this time." Such testimony as this should satisfy the Christians every-where that money spent in educating the freedmen has not been in vain. The work of this college in Nashville, Tenn., is invaluable.

LIGHT IN THE CABINS.

BY MRS. R. S. RUST.

An industrial school prepares every year a dozen or fifteen girls for teachers. When we multiply these by the number of our industrial homes, it makes an important corps of missionary workers. And yet this

is a small estimate of the influence of these departments, as the sewing and cooking classes taught by the superintendent in each home include from fifty to one hundred pupils.

An illustration of this work is furnished in the following incident: A thoughtful girl, of dignified bearing, said: "I was in the college, but not in the model home, last year, but I learned of the teacher to cut by patterns and make garments, and last summer, in my school, two afternoons every week, all the girls and many of the mothers, and, indeed, many of the boys, also, came to my sewing-school. I was sorry I did not know more, but I tried to talk to them good, like the teacher talked to us. Now I am so thankful to the kind friends for my privileges. This year I have been in the home, and I have learned so many things more than I ever dreamed of. Now I can cut and make dresses and almost every thing by the chart, and I can cook so many things we never thought of, and I can show the women so many ways to improve their homes; for I am going to teach in the same place again this summer."

Then she told me about her sister—a little girl who commenced going to school last year: "She was so pretty and winning in her ways, and I am sure," she said, "she would not have died if it were this summer. I know what to do for her now, and would give her nourishing gruel instead of greens and pork to eat. Her mother was in the field at work, and when I came from school she was cold and blue, and did not know me. She died, and we buried her the next day."

Then, suppressing her emotion, she said: "How happy women must be in the North, where they have nice homes, and can live in the house and have pretty things, and do not have to work in the field all the time!"

Observation had given me the facts which gave force to these words. For example, as our train passed through one of the richest cotton-growing sections, in two hours' ride, outside of the small stations, I saw no houses except one-room cabins, sometimes alone, and sometimes in clusters. These were without windows, and one unacquainted would hardly have suspected that they were human habitations. In that time I counted in the fields thirty-two women and one boy hoeing cotton and corn. I saw only two men at work during the same time, and these were plowing.

Women are the burden-bearers every-where, in proportion as we descend from the plane of Christian civilization. And yet there is no section where our work has a more hopeful field, for where there is a rural population the new civilization will be planted in virgin soil, compared with localities where the vices of cities have to be met and overcome.

We are assured there is no way of reaching and aiding the women and girls in these neglected sections so successfully as by training educated girls in practical duties, and sending them out as teachers. These can carry into the distant rural districts the messages of civilization and correct living more successfully than missionaries not of their own race, and who are unacquainted with their peculiar needs.

In most of the schools the boys learn the use of tools, and when they

return to their homes they are able to aid their sisters in reforming life in the cabin. A shed room is added, a rough table is constructed, seats are made, and the family are gathered together at meal time; heads are lowered while God's blessing is asked on the food, and the dawn of a higher civilization breaks upon the family. And the reformation will spread rapidly as the model home is introduced and becomes the pattern of the people, and thousands of students who are trained every year in the colleges and are taught the practical duties involved in its maintenance will aid in carrying forward this good work. Several young ministers have married girls trained in our homes, and the example of these well-trained wives will go as far as the teaching of the preacher for the moral elevation of the people, and the minister will be sustained on a higher plane of life by his well-ordered home, presided over by a deeply pious and thoroughly trained graduate of one of our industrial homes.

We were greatly pleased by the atmosphere of trust and confidence which prevailed in the homes visited, which attested the sweetness and firmness of the management. Few of the girls have previously known any thing better than rough cabin and field life, so the restraints and refinements of a home must be acquired. Noting the quiet manners of the young ladies—for they were really ladies in their deportment—the superintendent pleasantly related some of the peculiar traits of several of the girls—bad habits that had been overcome, and they pleasantly joined in the recital. “But since they had all become Christians the Holy Spirit had wonderfully made it easy to be good.” There was something very touching in the confidence of these girls, as though the old ways had been laid aside as a cast-off garment, and a new life had been surely entered upon.

GENEROUS HELP FOR FREEDMEN'S AID.

Rev. J. C. Hartzell, D.D., our Assistant Secretary, furnishes the following:

One thousand dollars cash was paid in by the colored people at the corner-stone laying of the new building for New Orleans University, June 9. That generous giving by these people is a splendid comment on the progress they are making, and gives good evidence that what the Church is doing to help them is aiding in the development of self-help.

Sunday, June 20, I spent in Grand Avenue Church, Kansas City, Mo. The pastor, the Rev. C. W. Parsons, and the noble band of men and women who labor with him, gave me a cordial welcome. The Sunday before they had raised \$300 for Children's Day collection, and during the week just ended over \$6,000 had been paid in cash on a new church lot in another and growing part of the city, and Missionary Day was to be in two weeks. Still, all said: “Tell your story and let every body do as their hearts and judgments prompt.” After the morning address the cards were passed through the audience and returned with \$938 on them. At night, after another talk, the amount was increased so that \$1,020 will be the collection from that church for our Southern education work this

year. Of course every body was happy, and nobody doubts but that the blessing of God rests richly upon such a pastor and people.

Not many churches are able to do so much for this cause, but every pastor and official board can welcome the information concerning this great work, and, after doing their own part, can encourage others to do as God has prospered them. If this could only be done in every church in Methodism no other interest would suffer, but all would be helped, and thousands more of young men and women, among both white and colored people in the South, could be welcomed to our schools and be prepared for lives of Christian usefulness.

If every pastor will raise his apportionment this year we will have \$150,000. If any one desires to go up to the quarter-million line, then let him divide his apportionment by three and multiply by five. But a better way still is to say nothing about the apportionment, and out of a warm heart and with sympathy for the poor of our land, and patriotic love for our country, tell the story of this work, and let the people give as God may prompt.

WHO WILL HELP?

Rev. Dr. Dunton, President of Claflin University, Orangeburg, S. C., thus earnestly appeals for assistance. Who will help?

I have never entered upon a year's work with so much trepidation as I now feel. In a few days I shall have a great crowd of students on my hands. With but a single exception our buildings are only a little better than barns, and there is really no provision for heating them. Last year I put three and four students in a bed, and then our dormitories were inadequate. I seated sixteen and seventeen to a nine-foot table, and then the dining-rooms were too small. In the chapel I seated them on the platform, in the windows, and three in the wood-box, and still there were some unprovided for. We had classes recite in the chapel, parlor, office, and work-shop, and then one class had to be excused because there was no room for it. I need a chapel and dining-room more than I describe. Then I could use the present chapel and dining-rooms for class-rooms. It is better to give us a wooden building, worth \$3,000 or \$4,000, than to be cramped and hindered in this way. If there is one ray of light or hope for us, do let us have it!

APPEAL FOR AID.

Bennett Seminary, Greensborough, N. C., needs \$1,500 to purchase property adjoining it, which is absolutely necessary to its protection and usefulness, and will yield a valuable annual income for the support of the school. Unless secured now it may forever pass beyond our reach, and the institution suffer for the want of it. Who will donate the whole amount required, or part of it? Let such report to R. S. Rust, or Earl Cranston, Cincinnati, O.; or J. M. Phillips, New York.

BOARD OF EDUCATION.

FOREIGN ECHOES OF CHILDREN'S DAY, 1886.

INDIA.

THE following article from the "Indian Witness," published in Calcutta, shows that the Children's Day observance in India was not limited to the month of March, but that at least one very important congregation gave attention to it on the regular day as observed in the United States:

CHILDREN'S DAY IN NAINI TAI

BY MRS. B. H. BADLEY.

The second Sunday in June has just been observed, as in America, in this lovely valley of the Himalayas as Children's Day. The air was balmy, the sky unclouded, and the sunlight streamed over the high mountains, and, falling through the leafy trees on either side, flecked the mall with cool shadows.

The beautiful chimes from the belfry of "St. John's in the Wilderness" flung out their music without regard to either place or person; and so the crowds of children, and the friends interested in Children's Day, were gladdened by the soft, sweet chimes that gave to the bright day an added charm, as they thronged into Christ Church at the foot of the lake. Inside, the church was a pleasant sight, and one which could not fail to leave its impress upon the hearts of both young and old. The pulpit, altar-railing, communion table, window recesses, chandeliers, and organ were all decorated with taste. Delicate ferns, trailing ivy, and other beauties of the mountain nooks and cool retreats, were twined with roses, lilies, carnations, dahlias, and other flowers so plentiful at this season in this delightful climate.

The girls of the Wellesley High School, superintended by Miss Knowles, and the boys of the Stoneleigh High School, whose principal is the Rev. DeLoss M. Tompkins, filled one side of the church. The body of the church was filled with the congregation, while one wing was filled with soldiers in their scarlet uniform and picturesque Highland costumes, and in the other wing sat the choir. Mr. Ross, the Commissioner of Kumaon, sat in front of the choir, and was an attentive listener to the recitations of the children, and I am sure he must have been an inspiration to the boys. It does us all good to have men and women who are in a position to influence and encourage lend their presence on such occasions.

During the opening exercises the pastor, the Rev. Mr. Baume, said that children and flowers had come down together from Paradise, and were

the only emblems left of that Eden of happiness and purity. He thought it very befitting to the occasion that we transfer the flowers from God's greater house into his smaller house, while the children joined their voices in his praise. The address of the day was given by the Rev. B. H. Badley, of Lucknow. He occupied thirty minutes in placing before the children in a very clear and forcible manner the object of this day, set apart by our great Methodist Episcopal Church to be celebrated as Children's Day. The benefit derived from the fund thus obtained was made very plain to the minds of all by several illustrations drawn from the Native work in Naini Tal, as well as in different stations where the sons of native preachers have been assisted in securing an education. After the address the Sunday-school superintendent, Mr. Lancaster, conducted the exercises. The programme consisted of recitations by both boys and girls, interspersed with singing; the hymns were all selected with reference to the day, and were sung "with the spirit and the understanding." The offering from the Sunday-school was given in a beautiful way. Each teacher provided a purse for his or her class. The donation of each class was placed in the purse, and a member selected from each class walked to the altar and placed the purse in a basket arranged and decorated for the purpose. The amount in each purse was distinctly announced, and a verse of Scripture, referring to wisdom or learning, was clearly recited.

The purses were made of velvet, silk ribbon, or lace, and the bright colors harmonized nicely with the flowers, the sunshine, the pretty dresses, and the pleased and glowing faces of the children. One lady from the Emerald Isle was carried back, no doubt, to her own childhood, for she told me she had made her purse by combining her national colors. Green velvet for her own green isle, and yellow satin for her country of orange. I believe the purses were given to those who had the honor of carrying them forward. The children's gift alone amounted to 54 rupees. The donation from the congregation was sufficient to make the total of 155 rupees.

A very nice little incident occurred during the day, which Mr. Baume related at the evening service, touching the hearts of many. Among the men of the Seaforth Highlanders, who regularly attend the service, was a soldier who has for some time been depositing with a lady friend as much of his savings as he thought he could devote to the Lord's work. After the morning service he wrote to this lady (Mrs. D. W. Thomas), and asked her to send the amount in hand to the Children's Fund. It was 3 rupees, and was added to the collection of the day. The Rev. H. Mansell, of Cawnpore, preached in the evening to a large congregation on "Christian Education." So closed a most delightful, a most interesting, and a most inspiring day. Delightful, because of the beauty of the mountains and the bracing climate, the association with the innocent children and the fragrant flowers, all gifts of God to weary men. Interesting, because of the object and aim of the Church, in thus enlisting the youth of one nationality in the youth of another nationality, touching their young hearts by the wants and needs of other young hearts. "A touch of nature makes

the whole world kin." Inspiring, because the hearts of our English people are becoming so warmly interested in the work of saving heathen India. Thus much money given for purely native work is a sign of the times. Our churches are awakening to their privilege, in thus assisting in the great work of Christianizing and uplifting India. Mr. Baume says there is a new day in the calendar of our Church, and that day is "St. Children's Day."

AFRICA.

MOUNT OLIVE, LIBERIA.

Children's Day was observed here on the second Sabbath in June, and we had a very fine time. The day was pleasant, and we had a fine attendance. Many of the natives from around the station came to hear the children say the pieces that they had committed to memory. We took up a collection, which reached the sum of seven dollars and twenty-five cents. I thank you kindly for the interest you manifest in the educational department of our work. Education is much needed throughout this country. We need good schools in every settlement. We are inadequate to the task of keeping up schools among the many native tribes who are calling to us to aid them in this work. We have not a sufficient number of competent teachers. At present stronger inducements are held out to young men to go into secular employment, such as trading and clerks, to the detriment of the educational as well as the missionary interest of the country. Our old men are fast passing away, and the few who remain have double work to perform. I have not yet received the pastors' reports connected with my department of the work. On the Bassa District several of the churches hold their Children's Day in November, the weather being more favorable than in June, which is in the rainy season. I have no report from the Cape Palmas District. The native work here is still encouraging.

JAMES H. DEPUTIE.

MEXICO.

MEXICO,

We have just had our Children's Day. Beautiful weather, good congregations, and excellent results. A handsome advance in the collections.

JOHN W. BUTLER,

MEXICO CITY.

Children's Day was observed more generally and more joyously this year than ever before in the history of our mission. I send you a list of collections taken in eighteen appointments (see report of receipts for 1886), amounting to \$178 11 in Mexican currency.

CHARLES W. DREES,
Treasurer of Mexican Mission.

GERMANY AND JAPAN.

Our usual annual report of Children's Day in Germany and Switzerland, and our promised account of Children's Day in Japan, have failed to reach us in time for insertion in this connection.

SUPPLEMENTARY ECHOES—UNITED STATES.

MAINE.

The Best Yet.

LIVERMORE FALLS.

With this evening closes the best Children's Day ever held in our church. The church was filled to its utmost capacity, and the collection was good. We used the official programmes, and they were pronounced "Excellent."

I. L. HILL.

CONNECTICUT.

The Sparrow's Nest.

NORWICH.

Children's Day at East Main Street Church, Norwich, Conn., was an unusual success, the collection surpassing all previous years. A sparrow having recently built her nest on the sill of the window at the right of the preacher gave opportunity for him to speak upon the reference in Psalm 84. 3, to the building of the nest at the altars of God's house. We tried to make the day instructive as well as joyous.

THOMAS SIMMS.

NEW JERSEY.

Five Thirds.

DUDLEY.

Children's Day was observed here on Sunday last in the Methodist Episcopal Church. It was Children's Day—not one third, or two thirds, but three thirds Children's Day. In fact, about five thirds might be claimed for it, for a considerable part of Saturday was spent in gathering flowers and forming floral designs, and all of Saturday evening was spent in decorating the church. The morning service consisted of an appropriate sermon by the pastor, Rev. R. M. Waples, and other suitable exercises. In the afternoon and evening the exercises consisted of responsive readings, singing, recitations, readings, etc. In each service the collection was given a prominent place, and there are indications that an advance of about fifty per cent. has been made over last year's contribution to the Children's Fund of the Board of Education.

PENNSYLVANIA.

The First Trial.

ARROYO.

Many of the people know nothing about our Church, and must be educated. This is our first Children's Day contribution. Can do better next year, no doubt.

J. R. MILLER.

The Day of the Year.

WESLEYVILLE.

We had a good time, as usual, on Children's Day. The children vote it *the* day of the year, and look forward with pleasure to its recurrence.

GEORGE COLLIER.

WEST VIRGINIA.

The Better the Way the Better the Results.

FAIRMONT.

Our Children's Day heretofore has expended itself in decorations and display. This year we adhered to the instructive and the useful. As a result, we have a better understanding of the aims and ends of the day, a deeper and more abiding interest in education, and more money for the cause.

A. B. ROHRBAUGH.

SOUTH CAROLINA.

Children from Four to Eighty-one.

GREENVILLE, S. C.

Children's Day was observed by our church with more interest than ever. Our church was not profusely decorated with flowers and evergreen, but it was comfortably filled with children from four years old to eighty-one.

The entire day was given to the children, except twenty minutes occupied by the pastor. The regular Children's Day service was used, interspersed with addresses and recitations by more than fifty children. Inclosed please find an order for the amount collected for the Education Society.

B. F. WITHERSPOON.

FLORIDA.

Of the Children's Day services in the St. Augustine, Florida, Methodist Episcopal Church, we publish the following taken from the "St. John's County Weekly," of that city:

The floral decorations of the Methodist Episcopal Church last Sunday surpassed any thing of their kind we have seen in our city. The exercises in the morning were by the school, and most enjoyable. The large audience of the morning became a crowd at night to hear the well-prepared and elegantly delivered sermon of the Rev. C. C. McLean, his theme being, "Children's Day and the Educational Work of the Methodist Episcopal Church." The collection, we learned, was nearly double that of any previous year.

GEORGIA.

A Pleasant Time to be made Better Hereafter.

GRANTVILLE.

We did our best, and the children and others had a pleasant time, but I am hoping for better hereafter. We shall hereafter commence the practice sooner, so as to be better prepared for the day in every way.

ROBERT T. KENT.

MISSISSIPPI.

The Grandest of the Year.

QUITMAN.

We had a grand time this year on our Children's Day. The helps you sent were a charm, and the songs all glorious. The Children's Day is the grandest of the year.

L. J. S. BELL.

TEXAS.

Enthusiasm and Success.

FORT WORTH.

Our Children's Day at St. Paul's passed off with much enthusiasm, and was counted much more than an ordinary success. Both the children and adults will clamor for its observance next year. I have for years heartily approved of Children's Day observance.

H. J. CRIST.

OHIO.

Increased Inspiration.

PITT.

Accompanying this you will find our report for Fowler City's collection. Our services on Children's Day were a success. The children seemed to enjoy them very much, as did all others. They have given us more scholars, and an increased inspiration in Sabbath-school work.

S. O. YOUNG.

A Good Motto.

NORTH JACKSON.

The three churches on this charge celebrated Children's Day with a good deal of enthusiasm. At Lordstown the ladies made use of the motto on the Book Concern Programme, "The young for Jesus through Christian education." An arch encircled the pulpit, and the above motto was beautifully and tastefully arranged on the arch. Flowers and music and evergreens made the day attractive and pleasant.

J. R. HOOVER.

Great Interests Subservd.

RAWSON.

Unless other charges in Findlay District, Central Ohio Conference, have done better than heretofore, we remain as we have been in the past, the banner charge as to Children's Day collections (\$20).

Our services were complete, subserving the interests of Christian education and connectional unity in the grand enterprises of the Church. Officers, teachers, children, all did grandly in sustaining the services, and all who attended were delighted and edified.

P. A. DROWN.

INDIANA.

Adapted to Country Charges.

NORTH MADISON.

The day was never observed until last year on this charge, and now it is looked forward to by old and young as the grandest day in the year.

I have a country charge of four appointments, and we observe the day with great interest at all the points. If any one says Children's Day is not a success in the country, it is a great mistake.

J. N. THOMPSON.

Better and Better.

AUBURN.

Children's Day grows better and better as the years pass on. And I thank God for the service, and that through it the children and youth are being brought into closer sympathy with the educational work of the Church. We had a grand time.

H. M. LAMPORT.

MICHIGAN.

A Growing and Useful Movement.

FLINT, GARLAND STREET CHURCH.

I congratulate you on being called to manage and advance one of the most growing and useful movements in the Church of God. When Children's Day was first appointed, I entered heartily into its advocacy and observance, but year by year it grows upon me. Our house was full, enthusiasm at white heat. The official programme was just the thing, and all was joy. The proceeds of the day were largely increased.

H. S. WHITE.

A Permanent Institution.

SAULT STE. MARIE.

Our church, which holds about three hundred people, was crowded to overflowing, the aisles and every available spot being filled, and many going away who could not get seats. The people and children are delighted with the day, and propose to make it a permanent institution here. It is certainly a Godsend, and calls forth the sympathies and interests of the children as nothing else would.

G. H. WHITNEY.

An Inspiration to Church Work—A New Feature.

UTICA.

Our church was filled at each service, and the testimony of all was that it pays to observe Children's Day, and to do it well. The day has been a source of inspiration to all our church work. A new feature of the day was observed in the afternoon. The teachers and scholars visited the cemetery and decorated with flowers the graves of all our Sunday-school teachers and scholars buried there.

R. S. COPE.

MINNESOTA.

In Love with the Day and Its Purpose.

MINNEAPOLIS.

Children's Day at the First Methodist Episcopal Church of this city was interesting and profitable. The congregations were large, and the collections good. I preached in the morning on the origin and purpose of Children's Day. The concert in the evening was a grand success, and reflected great credit on Brother L. D. Williams, the superintendent of our school. We are growing more and more in love with Children's Day.

JOHN STAFFORD.

Full Church and Collection Doubled.

CLINTON AVENUE, ST. PAUL.

We had an audience that filled every seat and aisle, and some even stood outside. The day was perfect. Our young people had made the church beautiful. We used the official programme, and every body was delighted. The pastor explained the purposes and work of the Board of Education, and the collection is double that of last year.

W. S. MATTHEW.

DAKOTA.

Interesting and Instructive.

CUSTER CITY.

The day was all that could be desired. The church was crowded at both services, and the exercises were both interesting and highly instructive. Our children did nobly. Our financial receipts were in excess of last year. And it may be truthfully said that out of their poverty hath they done this.

HENRY A. JAMES,

Pastor of Custer and Hot Springs Circuit.

NEBRASKA.

Christian Enterprise Insures Success.

INDIANOLA.

We had a grand day. The church was beautifully decorated, and made vocal with song. These Western people take hold of an enterprise of this kind with a vim that insures success. Children's Day in this charge has come to stay.

JAMES LEONARD.

A Blessed Time.

PHILLIPS.

We observed Children's Day at the Boag and Mt. Hope Appointments of the St. Joe Circuit, according to directions, and had a blessed time. Parents and children seemed determined to make the service a success, which they certainly succeeded in doing. Success to the Children's Educational Fund!

GEORGE M. JONES.

MONTANA.

The Day Given to the Children.

BOZEMAN.

My collection for Children's Day last year was \$12 10. This year we do better and report \$22. This for a mission church in a mission field. Yesterday was a grand day. It was Children's Day; and when we say that we do not mean a sermon by the pastor in the morning, and addresses in evening by presiding elder, superintendent, and others, but it was given to the children, and they made the best use of it.

G. C. STULL.

NEVADA.

Dime Offerings.

RENO.

Inclosed is a check for Children's Day collection. We had a very fine and profitable time. The children took pleasure in bringing each ten cents, some more. We, here in Reno, heartily believe in Children's Day.

HENRY ASTON.

WASHINGTON TERRITORY.

A Happy Time.

GOLDENDALE.

Children's Day has come and gone. Had a happy time. Young children and old ones are all in smiles. We used the Children's Day

Programme and Supplement. Perhaps New Yorkers would think Children's Day rather small on some of our charges in this Conference; but then we feel just as joyous over our little things as they do over their larger ones. Hence, we thank God and take courage.

JOHN UREN.

PRACTICAL HINTS FOR NEXT CHILDREN'S DAY.

Perseverance Conquers Difficulties.

STRASBURG, VA.

Our people in this region are very poor, and we had to take many plans to raise the collection we send you. We are in a valley where high-water freshets have washed us out three times. But we kept the Children's Day collection for the second of June before us, and in answer to the prayers of good people the Lord helped us. It gives us great peace of mind and heart to thus work for the Lord and offer our little mite to help in so good a cause.

RICHARD LANE,

of the Washington Conference.

A Help to Church Work.

FRANKLIN CHARGE, WEST NEBRASKA CONFERENCE.

Children's Day passed off very pleasantly with us. For one month the Sunday-school was drilling, and when the day came all were prepared to give a full house a feast. We used the regular programmes, dividing the service into two parts. The children occupied the whole time both morning and evening. The motto was, "Souls for God," and in the evening two were converted. Instead of these days being a hindrance to church work, they are a great help.

C. E. FULMER.

A Great Power.

GREENWOOD, S. C.

The day was observed here on my work this year with great interest. I believe the Children's Day observance is and will be a great power in making good Methodists of the children of our Sunday-schools.

YORK GOODLETT.

A Fair Record.

DILLSBURG, PA.

Our Children's Day service on this charge this year we regard as a grand success. The collection larger than ever before. I am persuaded that a little energy on the part of the pastor is all that is needed to make Children's Day what it is intended to be.

In the three years I have served this charge I have sent you \$100: \$30 the first, \$31 the second, and \$39 the third, with seven medals in 1884. My charge is not strong, hence, in comparison with others, I cannot but feel that we have made a fair record.

J. F. ANDERSON.

Make the Most of the Day.

FIRST M. E. CHURCH, HARTFORD, CONN.

We believe in making the most of this day, both in the way of interesting the church and school, and also in the way of helping the grand cause of education among us. It can be made a great blessing all around.

GEO. VAN ALSTYNE.

God Glorified and the Church Blessed.

ANDES, DELAWARE CO., N. Y.

Owing to a few accidents we had to postpone the exercises for two weeks, and feared that the effect would be disastrous. We were happily disappointed. The children were in attendance morning and evening, and on both occasions there is reason to think that God was glorified and the church blessed. Thank God for Children's Day!

JOHN MCCONNELL.

A Special Invitation and Its Sequel.

AUSTIN, ILL.

On the Sabbath before Children's Day we had a little girl give an address of invitation to the entire congregation to attend Children's Day exercises. In the morning I gave an address to the school, and had a chorus choir of the older members of the school. In the evening we had the exercises by the smaller children, and the house was crowded—all we could seat, stand, and pile up, and many went away. It did us lots of good.

F. W. WARNE.

Do Justice to the Cause.

MILLVILLE, N. J.

In carrying out my idea I told the committee that I felt that *justice had not been done* the cause in whose interest the Children's Day had originated, in that too much money was spent about the getting up, and too little had been secured for the purposes of the Society. They agreed with me, and accepted the suggestion that there should be a class collection, taken up in the afternoon in each class, and then its call should be a part of the programme in the evening service. In addition to this the trustees, instead of taking up two collections, gave us all we could get in the evening in the baskets. I am glad to report that, while last year we sent you only \$12 61, this year I have the pleasure of reporting the sum of \$40, for which please find my check inclosed.

J. R. WESTWOOD.

The Senior Bishop Present.

GRACE M. E. CHURCH, WILLIAMSPORT, PA.

Our Children's Day and educational anniversary were a great success. The exercises comprised a sermon on "Christian Education" by the pastor in the morning at 10:30, a choice and varied programme in the afternoon at 2:30, and another different and even better programme in the evening, at which service our beloved senior Bishop, Dr. Thomas Bowman, delighted both young and old with tender and timely remarks. God grant great success to this glorious work!

R. H. GILBERT.

Give the Collections a Fair Chance.

STILL POND, KENT CO., MD.

Our Conference directed a division of the funds, but I propose to take my educational collections separately, and thus give both a fair chance. Children's Day with us was the brightest day of the year.

E. C. MACNICHOL.

Prayers should Follow the Money.

We have done the best we could. Hope we may be more able in the near future to do more on Children's Day. We had a good time. Our prayers go with our money.

J. W. HICKMAN.

Fruit to Follow Seed-Sowing.

BLOOMINGDALE, TENN.

Kingsley Methodist Episcopal Sunday-school observed Children's Day. Good seed has been sown, and I think much good fruit will result from the sowing made here. May you live to behold an abundant harvest!

JOSEPH H. KETRON.

Constant Improvement.

BROOKLYN, IND.

The Children's Day is becoming more interesting and profitable every year on my charge.

J. F. WOODRUFF.

Benefits Incalculable.

NEW ALBANY, IND.

The benefits of this celebration in Methodism are incalculable, and the money raised for ministerial education is only one of the many valuable features of the occasion.

JOHN POUCHER.

INTEREST THE SUPERINTENDENTS.

It is not easy to determine which can do most to make a Children's Day celebration what it ought to be, a pastor or a Sunday-school superintendent. The highest success is only attainable when both co-operate in the most harmonious manner.

Great praise is due to our Sunday-school superintendents as a body for the heartiness and zeal with which they have entered into this new and grand movement. But we have learned with regret that there have been a few exceptions. We trust that there will be none hereafter, and we believe there will not be, if pastors will take special pains to bring the facts herewith published to the attention of any who may doubt or hesitate in regard to the claims of the movement on their best efforts.

CHILDREN'S DAY WARBLINGS.

For the above heading we are indebted to the Rev. M. W. Taylor, D.D., of the "South-western Christian Advocate." It is at once poetic, descriptive, and suggestive. Its special appropriateness is apparent from the following article, which gives the outlook of the Children's Day movement in the great South-west. The article appeared as introductory to a symposium of thirty-four notices of Children's Day services held in eight or nine different States. It has a breadth of significance that entitles it to a wide reading and permanent preservation :

Never was Children's Day more generally observed or appropriately and profitably celebrated than on June 13, 1886. In our colored work throughout its entire bounds there was every-where a profuse display of floral offerings that attested the interest of both parents and children. The interest as represented by the increased audiences which uniformly attended, and the more liberal contributions given for higher Christian education, show that our people are fully aroused to the importance of this duty.

The "South-western " began early and continued steadily to impress this Christian work upon the minds of the people, and the response to our efforts, as exhibited in the following numerous reports, show that the people are ready to work when and wherever opportunity presents itself. The exercises in every place followed closely the order laid down on the programme. The proficiency of those who participated was a subject of favorable comment. It must be observed that here and there was an omission, but they were far less numerous than formerly, and they give us leave to hope that in the future no blanks will be found in this honorable roll.

THE GOOD DONE.

The following article, from the "Western Christian Advocate," as indicating an intelligent appreciation of one class of the results of the Children's Day observance of this year, deserves general perusal :

The phenomenal growth of the Children's Day collections is most gratifying to all who appreciate the importance of our educational work. Besides the influence of this movement in molding sentiment, which will be potent when these children, who are contributors, shall become the men and women of our churches, there is an immediate result of untold good. This movement will put many young men into our colleges who could not otherwise go. Thirteen years ago the Board loaned \$300 to aid young men ; last year \$30,000, just one hundred-fold increase. Since the

new constitution permits the direct appropriation of part of the funds collected, the available funds for distribution have been much increased. Last year the amount was about double that of the preceding year. It will be still greater the present year; and 400 students, more or less, will be assisted. The Board reports 1,500 students aided in thirteen years. These have been at school in more than one hundred of our schools. The twelve schools where the largest number have been in attendance are Garrett Biblical, 100; Drew Theological, 90; Boston Theological, 59; Central Biblical, Baltimore, 43; East Tennessee, 82; Middletown, Conn., 54; Central Tennessee, 51; Albion, Mich., 46; Dickinson, 45; DePauw, 43; Syracuse, 37, and Ohio Wesleyan, 36.

It would be an interesting sight to see all the young men that have been aided in one assembly. But that can never be. It is better as the Master sees them now, and will see them for many years to come, scattered among the churches, toiling, suffering, praying, bearing precious seed, whose fruit shall shake like Lebanon. The Church is furnishing schools for the youth. The Children's Day Fund is furnishing the schools for the students. The great need of our times is Christian education.

SUGGESTIONS AS TO CHILDREN'S DAY.

Three hundred and sixty-four days of the year are for every body everywhere; but this is Children's Day. Children appreciate only what they can enjoy, and enjoy those things which they appreciate most. The enjoyment must be real, not an illusion or delusion, but something which in its spirit affords tangible material for real, hearty, and abiding pleasure. It does not follow that because this is Children's Day the older ones must absent themselves from the company of children, or delegate to the latter all the responsibility of preparing for the proper observance of the celebration. The presence and assistance and participation of parents and teachers afford the children added joy, but it should not be forgotten that children are quick to notice the sincerity or insincerity of the older ones in their expressions of good-will.

A careful discrimination should be made as to the character of the entertainment. The sacredness of the day, the place, and the cause all demand that a strict observance of the proprieties of divine worship be kept in view, and this will not be a hard task if the children have been taught that in God's presence there is fullness of joy, and at his right hand are pleasures for evermore. In all these things the better judgment of the teachers and parents should be regarded.

In its broadest sense the day should be one of holy rejoicing, the foundation of which should be the object or origin of the day. Teach the children that in all they do this day they should remember the grand object to be attained, namely, the education of those who are to be our ministers and missionaries in years to come. Let the cause be presented by such persons and in such a way as will interest and instruct and inspire them.—*S. Whybrew, in Christian Advocate.*

CHILDREN'S DAY COLLECTIONS.

ORIGIN AND OBJECT.

In the year 1866 the Methodist Episcopal Church celebrated the first Centenary of American Methodism. One of the most important measures appointed for that object was the founding of a Connectional Education Fund with a popular branch known as the Sunday-school Children's Fund.

The General Conference of 1868 directed the organization of the Board of Education to conserve, administer, and augment the Funds in question. As a measure adapted to promote the further and future increase specially of the Children's Fund, the General Conference of 1868 also adopted a suggestion of the Central Centenary Committee, which was published in the Discipline of that year, in the terms following :

CHILDREN'S CENTENARY FUND.

We further recommend that efforts be made through the Sabbath-schools of the Church to augment the Children's Fund. We recommend that the second Sabbath in the month of June be annually observed as the Children's Day, and that in each Sabbath-school we attempt the collection of an average of five cents for each child enrolled. Thus easily, silently, and almost unconsciously can this fund be made more than its most ardent projectors even dared to hope.

The leading objects of that Fund and of moneys given to it were, 1. To aid young men preparing for foreign missionary work. 2. To aid young men preparing for the ministry. Preference in both these cases to be given to those who have been meritorious Sunday-school scholars. As among meritorious Sunday-school scholars, young women of promise desiring to qualify themselves as Christian workers in foreign or home fields may be aided to obtain an advanced education.

FURTHER CHURCH ACTION.

In 1872 the above suggestion of 1868 was made definite Church law in the following paragraph of the Discipline, which is still in full force (§ 262) :

SEC. 6. It is recommended that the second Sunday in June be everywhere observed as Children's Day; and that wherever practicable a collection be taken in the Sunday-school in aid of the Sunday-school Fund of the Board of Education.

As a result of twelve years of experience under the law quoted, the General Conference of 1884 passed the following preamble and resolution, designed to commend, guard, and enforce its proper execution :

Whereas, In some places a disposition has been manifested to ignore the specific design proposed in our Discipline as the object of the Children's Day collection ; and,

Whereas, The practice has, to some extent, obtained of either taking no collection, or of raising funds for only local purposes, such as decorations, Sunday-school expenses, and other incidental objects ; and,

Whereas, All such divergences tend to detract from the unity and complete success of this grand connectional movement in behalf of Christian education ; therefore,

Resolved, by the General Conference, That we request all our ministers, churches, and Sunday-schools, from this time forward, to enter heartily into the observance of Children's Day on the plan originally proposed and distinctively defined in the Discipline of our Church.

THE IMMEDIATE USE OF FUNDS.

The original Charter of the Board of Education required the funding of all moneys received from the Children's Day collections, the interest only to be applicable to the objects specified. On a recommendation of the Board the General Conference of 1884 authorized a change in the Charter allowing of the immediate appropriation, in aid of students, of such a proportion of its annual receipts from the offerings of the Church to the Children's Educational Fund as would enable it, on economical principles, to provide suitably for the aid of all properly recommended students ; all surplus receipts to be funded as before.

Under that provision the annual appropriations of the Board were at once more than doubled, and in future they may be increased up to the full measure of the aggregate of the Children's Day collections from year to year. This fact constitutes a new and an important reason for the prompt payment to the Board of Education of the annual Children's Day collections.

HOW COLLECTIONS SHOULD BE PAID IN.

As the Board of Education desires to make public acknowledgment of all receipts that come to its treasury, it sends to pastors an envelope addressed to its Corresponding Secretary, and also a blank form called a reporting ticket, adapted to convenient use in reporting and to an accurate credit of each report made.

In all cases where reports are made in proper form, official receipts are promptly returned, to be used as vouchers, first, in the charge from which the payment is made ; and second, at the ensuing Annual Conference, where the amount stated is credited as so much cash.

N. B.—Where it is more convenient to pay in Children's Day collections at either of the Book Agencies of the Methodist Episcopal Church, the receipts of the Agents will be equally valid, and the amounts so paid will be reported to the Board in time for publication.

If payments are made at Annual Conferences, great care should be taken to have them clearly marked as designed *for the Children's Educational Fund*.

DISADVANTAGES OF PAYING AT CONFERENCES.

1. Conference business is of necessity done in great haste and subject to many inconveniences.

2. Conference committees and treasurers have an excessive amount of work to do in a limited time. Hence it is unreasonable to expect of them those details of accounts which are necessary to the full and proper crediting of the Children's Day collections.

3. Besides, there is great danger of the latter becoming confused with other educational collections and not reaching the treasury of the Board of Education at all. Unfortunately there is no column allotted in the General Minutes, nor usually in the Annual Conference Minutes, for the separate showing of those collections. To be credited at all, they have to be aggregated with the public or other educational collections under the common head of EDUCATION. In these circumstances, the payment of the Children's Day collections by means of official receipts tends to avoid the error of mixing funds, and at the same time relieves treasurers and others from the task of making detailed reports to the educational office.

OUR SYSTEM OF CREDITS.

Although regretting the lack of a Children's Day column in the official Minutes of the Conferences, the Board of Education has adopted a plan of crediting the Children's Day collections which, by making *a specialty* of this peculiar interest, secures some superior advantages.

The editions of the General Minutes are very small, and copies are seen by comparatively few persons. The Minutes of the Annual Conferences are chiefly circulated within their own several boundaries. Hence if they contained a separate list of the Children's Day collections, they would be only local showings. In order, therefore, to form an idea of what is being done in this enterprise by our Church as a whole, recourse must be had to the Reports of the Board of Education, in which a *full list* of the collections paid in is given, classified

by Conferences and Districts. These reports are published in large editions, and sent to pastors and Sunday-school superintendents, as well as to annual subscribers throughout the United States and Territories, and also to many persons in foreign lands. Their value is greatly increased by this wide distribution, and by the fact that they are accessible to all persons interested to examine them. It is thus made a great object for every church and Sunday-school to be creditably represented in their pages.

OMISSIONS COMPLAINED OF.

Of the importance attached to a just and honorable representation in the work of building up the Children's Educational Fund, many proofs come to us in the form of inquiries as to the cause of omissions that sometimes occur. Investigations made in order to respond to such inquiries have almost uniformly proved that the omissions complained of arose from the fact that moneys contributed for the Children's Fund had either failed to reach it or to be reported in a form to make specific credit possible.

In these circumstances, we ask the attention of all our friends to the desirability of paying in the Children's Day collections of each year between the second Sunday in June and the first day of November following, when the fiscal year of the Board of Education closes. Within a few days after the last date, the appropriations for the ensuing year are made and moneys not then in the treasury cannot be counted on. The credit columns for the next report are kept open till Christmas, so as to secure the making of acknowledgments up to the latest practicable moment of printing before the next Children's Day. But any payments coming in later than December cannot be publicly acknowledged prior to the Report of *a year later*. Such facts show some of the special disadvantages of delaying to pay in this class of collections till the Spring Conferences; *e. g.*, 1. The money contributed in June of a given year cannot be used for its proper object till after the month of November in the year following. 2. Its proper credit cannot be made in advance of the ensuing Children's Day, a circumstance known to act prejudicially on subsequent collections.

As the work of the Board of Education is comparatively new, we have thought it well to make these detailed explanations, that its friends every-where may understand the modes in which they may co-operate with it most advantageously. If further information is desired, address D. P. KIDDER, Corresponding Secretary, 805 Broadway, New York.

BE TRUE TO THE CHILDREN.

BY REV. G. E. STROBRIDGE, D.D.

Among the late developments of our Church activity, nothing is more remarkable than the success to which the observance of Children's Day has grown. Each year an increased number of the belated churches fall into line. The exceptions now are so few that the recognition of the day may be said to be universal. The second Sunday in June is indeed the "Red Letter" day of our ecclesiastical year, and other denominations, either in hearty indorsement or zealous self-defense, have appointed the same day for the same purpose.

Our official editors wisely adjust their columns to the trend of popular sentiment. We may therefore estimate the pressure of public opinion in favor of Children's Day, when we see our Church papers devoting liberal and conspicuous spaces to the accounts of its services coming in from all parts of the country and all quarters of the globe.

The collections thus far reported this year show that the giving has been more than usually generous. This is a healthy indication, the people are contributing more because through the wise methods of the Board of Education they are better acquainted with the objects contemplated. Even larger sums may be expected soon, for the reason that the Board has decided to send a copy of its Annual Report, giving an account of its aims, methods, and results, to every one who pays one dollar or more and furnishes his address. This is an admirable arrangement, and one that calls for general acceptance. Education has always called out large gifts from American Methodists, and when they generally understand that the collections taken in this children's service are to be applied to the education of our ministers and missionaries only the measure of their means will mark the limit of their response.

Our people, however, must not see nor even suspect that these funds can be turned aside to any other purpose. This is peculiarly a connectional collection, for those whom it educates

may be appointed to any of the Conferences or mission fields of the whole Church. To take, therefore, any part of it for the benefit of local interests, no matter how important, not only minifies the mission of the Children's Day, but is, in itself, a tainted act; to use the vigorous phrase of Dr. Crooks, it "is sheer robbery!" Yet, strange as it may seem, the very success of Children's Day has proved in some places a temptation to cupidity.

The most prominent diversions thus far known are effected in two ways. The first is by the division of the Children's Day collection, resulting apparently from a misunderstanding of the rule of the General Conference, which allows that where two collections are taken on this day, one in the public congregation and one in the children's service, *the gross sum* may be divided and one half applied to the Children's Fund, and one half to the Conference Society. The General Conference in making this provision evidently designed it to favor the Children's Fund, in the idea that public congregations would give more largely than their Sunday-schools. However this may prove, the Discipline neither provides for nor authorizes any division of the Children's Day collection proper, but only the joint proceeds of "all the contributions of the day," when and only when the public educational collection is also taken on Children's Day. But with some the practice has been to take a collection only at the children's service and then keep one half of that for home consumption! This not only diminishes the receipts of the Children's Fund, but becomes an apology for neglecting the public educational collection of the Church. It is a long-standing rule of the Discipline which makes it "the duty of the preacher in charge of a circuit or station to take one collection annually in each society in aid of the work of education," to be paid over to the Conference Educational Society when one exists.

The second method alluded to as detrimental to the primary object of the Children's Day is that of practically neglecting or wholly ignoring that object. This is sometimes done by adopting a miscellaneous style of exercises from which the educational idea is left out altogether. In such cases the whole service ends in mere display and present entertainment,

accomplishing nothing in behalf of the great Church interest which called Children's Day into being.

In other instances the prestige and momentum of Children's Day are utilized in securing from the children and their friends handsome collections, which, with a strange lack of scruple, are appropriated to objects entirely outside of the Children's Educational Fund. But for such losses and divergences, it is probable that the receipts this year would have gone beyond those for 1884, when the Centennial medal was such a successful stimulus. Now, there is reason to fear that they will fall below even last year's amount.

The alienation of these moneys can no more be justified than could be the appropriation of the missionary collection for the purchase of Sunday-school books, the improvement of church property, or the endowment of colleges and seminaries. Moreover, a perilous precedent lurks in all spoliations of the Children's Fund. If one of our General Conference collections can be tampered with, so may the others. To trifle with the sacred object of the Children's Day collection is to vitiate the connectional integrity of all our collections, and also to begin a style of training which, however apologized for by pretexts and expedients, tends to undermine the future honesty of the Church. This is a risk which ought to be recognized. Our strength and glory result largely from union of action under the guidance and restraint of our connectional bonds. Indeed, to insure the future glory and prosperity of our Church few things are more important than to teach our children the nature and value of these bonds, whereas to weaken even one of them is to dim our glory, diminish our strength, and jeopardize our prospective moral power. The collection appointed by the Church for Children's Day not only takes equal rank with all the other General Conference collections, but is in itself a tender of special advantage to those who, though now children, will soon form the adult membership of the Church. Therefore to diminish it by parsimony or to fritter away its income by diversions to local objects is to degrade and depreciate, if not to ultimately destroy it.

The authoritative appointment of this collection in the highest manner sanctions its necessity—a necessity which is

growing with the growth of our Church, and enlarging with our educational system. Is it right in such an emergency to deplete a supply so providentially furnished for the aid of needy students in all parts of the Church and her mission fields? Such a proceeding on the surface looks like poor policy; below the surface, it looks like dubious morals!

Children's Day is an invention, a discovery pure and simple; its refreshing originality explains, in part, its popularity, hence it is justly entitled to all the protection of a patent-right, and may fairly insist on an undisturbed monopoly of all the income which accrues in its faithful and successful operation. Without question the aroused sentiment of the Church is ready to sanction this demand, and kindly but firmly enjoin all infringements. It is charitable to suppose that the acts complained of were not designed to do harm, but resorted to as an expedient to relieve the felt pressure of temporary claims, thus ignoring the greater claim of a comprehensive system of Church enterprise. It is therefore reasonable to expect that on reflection there will be a loyal return to our pledged duty of keeping rather than mending the rules of the Church.

Wise men through successive General Conference legislation have founded in this movement an institution the most benign and hopeful. The people with a glad surprise are waking up to its value. The boys and girls of our Sunday-schools have given it the franchise of their enthusiasm. They have adopted it. It is their collection. Obviously, therefore, to misapply its receipts is to break faith with the children, and to infect the rising generation with a sense of distrust. It is also to discourage the liberality of the people, and to disappoint the Church, since it tends to bifurcate and subdivide a grand trunk stream of benevolence into scattered rivulets to be absorbed by private gardens, just as the stately Rhine divides and dwindles among the garlic patches of Holland.

Let Children's Day live and prosper in harmony with the hopes of its founders! Let it expand along the lines of its legitimate operation, without interference or misdirection. Let it not perish through the misguided action of those who ought to be its friends!

EDUCATIONAL AID.

Place our Church in contrast with others on any line of Christian or philanthropic work you please, and the result will be in her favor. When others were considering the problem of illiteracy in the South we were building school-houses there. While others were debating the feasibility and possibility of industrial schools we opened a half-dozen of them, and began the manufacture of carpenters, wheelwrights, printers, blacksmiths, and craftsmen, of species innumerable.

While others were discussing the enthrallment of our Negro members we were flooding the South with accomplished physicians, ministers, and teachers of the Negro race. While others with folded arms supinely lamented the impoverished chastity of Negro women we erected a home training school for the protection of that virtue, *chastity*, among Negro women in every Southern State. While the country was anxiously looking and waiting for a first-class cheap family newspaper free from political partisan home-strings, the Methodist Episcopal Church solved the problem by electing a Negro editor, and liberally supporting both his paper and his policy notwithstanding its utterances were at times unusually free, outspoken, and bold.

Where is her equal, and to what will this grand work of our Church be likened? Her crowning triumph is seen when we compare her work in beneficiary education to that of several other leading Churches, keeping in mind the proportion of wealthy men contained in each.

We take the following figures from the "Religious Telescope," the organ of the Church of the United Brethren in Christ:

The Baptists began their beneficiary educational work about 1795, or ninety years ago. Their report for May, 1884, the latest before us, shows for that year \$10,913 for the help of eighty-six students.

The Congregationalists began their organized work for aiding students in 1816, and in June, 1885, their directors reported \$22,175 for the assistance of three hundred and nine men. From the beginning, they have aided 7,076.

The Presbyterian Board was organized in 1818, and their report for 1885 shows an appropriation of \$63,314 for aiding six hundred and nineteen candidates for the ministry.

The Lutheran Church organized its Parent Educational Society in 1857. Rev. L. H. Croll, its Corresponding Secretary, January 15, 1886, says that he thinks they will raise, as a Church, \$25,000 per annum and aid one hundred and fifty beneficiaries.

The United Brethren in Christ, for the last year, reported receipts, \$1,306, and eighteen students aided.

In the Methodist Episcopal Church its Board of Education commenced appropriating funds in aid of students in 1873 to the extent of \$300. From year to year its disbursements for that object have gone on increasing, until in 1885 they were \$30,000, and in 1886 will be still greater. Thus it has come to pass that within a few years our Board of Education and its auxiliaries have aided more than 2,700 Christian students to an amount exceeding \$325,500. But for the aid thus rendered, many of the students would have had to pause in their career of study. One thing deserves specially to be noted. Our Board aids female students, which is not known to be true of any of the other Churches named. Many young women who have been thus aided are now occupying important positions in mission fields.

The above eloquent figures speak for themselves, and tell a story over the recital of which no member of our Church need to blush. Yet, upon the whole, the showing of similar work done in the other Churches represented is also creditable.—*South-western Christian Advocate.*

APPRECIATIVE ACKNOWLEDGMENTS.

From recent letters received from different ministers and Church workers who have heretofore been aided in securing their education by funds from this Board, the following extracts are taken :

No one can feel a more profound sense of gratitude for help received while in school, and thus preparing myself for more effective work in the Church, and I am very glad that I can now do something toward advancing this important interest.

I gratefully received help from the Board of Education, and have vividly borne it in mind. Ever appreciative of the help received and of the good you are doing, I am, etc.

Being one of the recipients of help from the Board, I renew my appreciation and thanks for the loan. I realize what a help it was to me when in need, and can thereby know what it means for us to return the sums borrowed as soon as possible. Be assured I shall meet every condition of the loan. Yours most thankfully.

I mean as soon as I can to pay with *compound* interest. I know the privilege of *now* helping needy students is a great one.

I am a grateful debtor to the Board of Education for loaning me money during my attendance on the — School of Theology. . . . I have introduced the Children's Day observance into one charge, and taken much interest in its success in all my appointments. I am confident that my personal influence has increased the collections ten and twenty fold wherever I have labored. . . . Just as soon as possible I shall pay back into the Educational Fund all the money I owe it.

Through the kindness of the Board of Education of our Church I have been assisted financially in the prosecution of my college education. . . . Immediately after leaving school I shall prepare to start as a missionary to North India.

I have always appreciated the timely loans of your society, and have since my entrance on the work of the ministry endeavored to take the best collections I could for the Children's Fund and Educational Societies.

I have always expected to pay these loans, and have never lost my sense of obligation and gratitude. I want to thank you for the kind language of the circulars, which but increases my desire to make a speedy adjustment of my indebtedness. Another year I expect to pay the balance of my indebtedness. But the balance of obligation for the kindness of the Board it will take many years of steady service to compensate.

I take pleasure in sending the full amount due. I am very thankful for the kindly aid that came to me in a time of need, and year after year you may look for a collection for this worthy cause from the charge I may serve.

For my part I shall never be able to thank the Church enough for the aid I received in getting through college.

I have been so kindly aided by the Board of Education that words are too feeble to express my gratitude.

For years you have been sending aid to me, and now that I am in the pastoral work I will send to you.

I have never forgotten the help I received, and have never omitted the Children's Day and the collection.

